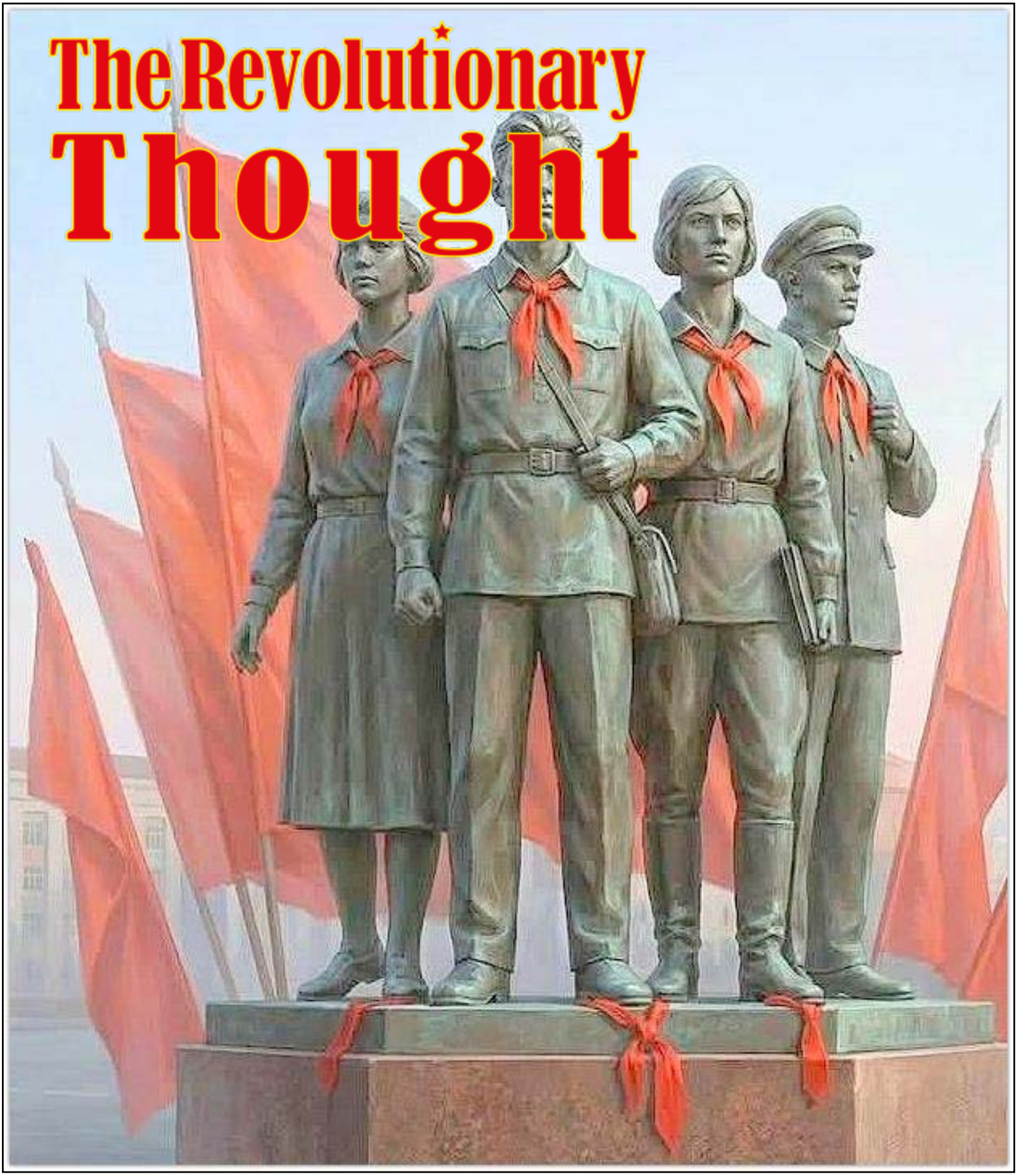
Revolutionaries of all countries unite!

The Revolutionary Thought



Marxist - Leninist - Maoist informational, theoretical and ideological quarterly journal of the Internationalist Revolutionary Communist Party

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The Revolutionary Thought

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Comrade 'Kim'
Comrade 'British Prole'

picture on front page:

Young members of the *'Komsomol'*
(All - Union Leninist Communist Youth Union),
in the Soviet Union era.

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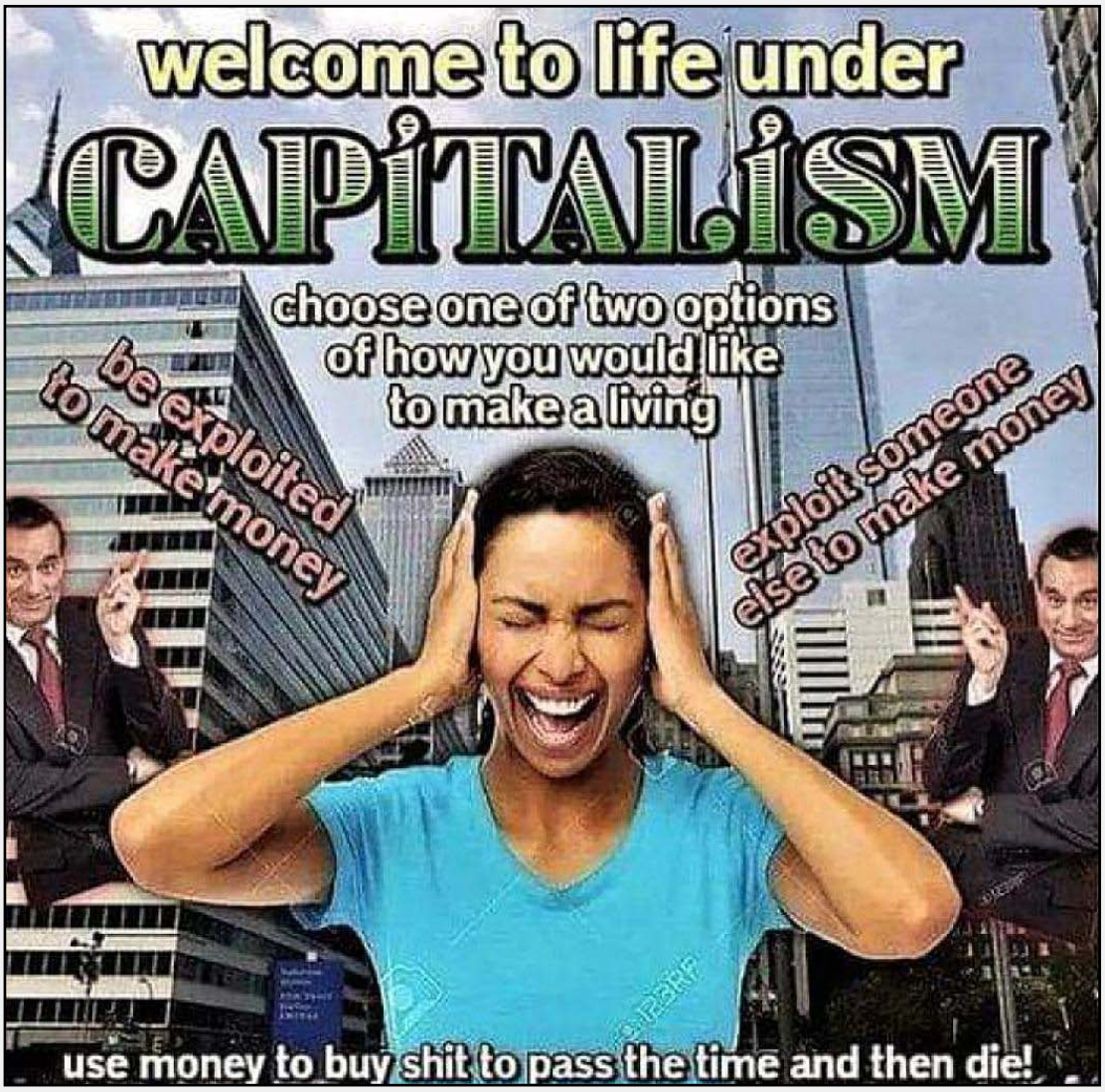
Political, socio - economic feuilleton

'A various faces of the deadly poison of capitalism'


welcome to life under
CAPITALISM
choose one of two options of how you would like to make a living
be exploited to make money
exploit someone else to make money
use money to buy shit to pass the time and then die!

For those of us living in Western European countries like Great Britain, capitalism is all around us. It's everywhere. There's no escaping it. It's ruthless and intrusive. Brazen and merciless. We are constantly bombarded with hundreds of advertisements based on animal instincts that tell us that to be attractive, beautiful, and intelligent, and to achieve success in life, we have to eat McDonald's hamburgers, drink Coca - Cola, wear Nike and invest in cryptocurrencies. Or, even better as it is expected of all shout: *'Business, business!'* as loudly as possible and start our own businesses as quickly as possible, believing in the American dream of becoming a billionaire, brought back from the Yankees.

From a young age, in capitalist schools, in line with liberal ideology, we are taught that the fundamental activity of a human being is not the pursuit of comprehensive mental and physical development, along with the acquisition of useful life skills that, when combined with others, create a harmonious society, but the struggle to satisfy one's needs. We are told that the need to buy is one of the most important. *'Shop now! Shop more!'* - this is what liberal capitalist culture

creates, in which new generations retarded intellectually and physically are growing up. Liberal pop culture has taught them to press the button to order a pizza or kebab instead of cooking and, instead of teach how to saving, spend money on new version of smartphones and cars. *'Sale! % Off!'* shout the windows of capitalist stores, reducing people's thinking to the role of obedient consumers, spending their money on manufactured, shoddy products and goods, which, in their greedy thirst for profit, the capitalist economy, gone mad and unleashed without control or any reflection on meaning, produces recklessly and senselessly.

The result is an increase in suicide, mental illness, and depression. A decline in public health and deep social divisions, along with an increase in crime and pathological social attitudes.

Life under a capitalist state is a life policed daily by the capitalist system, ensuring that our entire lives are devoted to serving a small, capitalist elite. Everyone and everything is exploited to ensure these elites make profits.

Virtually every current global problem, from ecological destruction to wars to mass migration, is in one way or another linked to capitalism, and capitalism, both in the past and present, is the author of these problems. Under the yoke of capitalism and its ideological offspring, such as neoliberalism, we have achieved a profound social stratification that views others not with respect or friendship, but as competitors and enemies in the race to acquire goods for one's own ego. Unprecedented in human history, the societies of countries where wild capitalism reigns have already strayed far from the fundamental values of humanity, which for centuries have been the guiding principles of coexistence and shared life in society.

While the missionaries of capitalism attempt to whitewash and defend their inhumane system by explaining many of the world's problems with the idea of a *'free market'*, the real problem is the insatiable nature of capitalism itself, insatiable by greed for profit and the evil of injustice and exploitation. Social justice and concern for all people simply cannot exist within capitalism, because capital is accumulated by an ever - narrower group, creating ever - increasing social inequality. This allows a wealthy minority to enrich themselves even more and demand ever-greater power over the rest. Currently, 1% of the world's population owns more capital than the rest.

Capitalists, owners of corporations and businesses, want to convince us that within the so - called *'free market'*, power lies with consumers. One of the many repeated sophisms is that if only consumers were willing to pay more for their products, or if only everyone bought products consciously, the industry would change and meet their needs. This is, of course, complete nonsense. In reality, our society is the only one that maintains the illusion of free choice, despite the multitude of brands; almost all of them are owned by multinational corporations like Coca-Cola or Sony. These conglomerates maximize profits; that is their sole goal; they are the ones who dictate market trends, not consumers.

Capitalist conglomerates operate solely to maximize profits. Capitalist elites already have so much money that they are starting to implement their sick and pathological ideas, like those of Elon Musk. As long as these companies flood the markets with products to increase profits, we won't be able to make lasting changes in animal welfare, the environment, or improving working

conditions. If we, as consumers, pay more for our products, the profits will only go to the capitalists who own these conglomerates. They will not reach those who need them most: the poor farmers who provide the raw materials or the sweaty workers who create the products.

Take, for example, the healthy, organic food market, where unnatural products are falsely sold as natural. People think they are doing the right thing by buying organic products, but they are only lining the pockets of the capitalist elite. If all products suddenly become ecologically responsible or natural, it does not mean - as some people try to convince us - that the world will become a better place and that humanity, animals, and the environment will be treated better. Unfortunately, it will only mean that we have created a new market for corporations, where they can make even greater profits than before.

Public health, social justice, and other moral considerations are irrelevant to capitalism, because its credo is profit maximization. Higher - priced products simply mean more money for the producer, not for the people who work for them. This is how capitalist exploitation works.

Thanks to the debt slavery imposed by capitalist institutions like the World Bank and the IMF, virtually all Third World countries have become low - cost production economies. It's thanks to the low cost of raw materials and the provision of workers who can be exploited to their full potential that capitalist corporations can reap billions in financial profits. Estimates of the total cost of a product manufactured in Third World countries show that labour costs amount to no more than a few cents. At most, they constitute 1 to 3 percent of the total selling price. If we calculate this, the total cost of production doesn't even constitute 15 percent of the final price paid by the consumer. As consumers in a system of capitalist greed, we pay too much because the total cost of production is a stark contrast to the profits generated.

If we limit the profit margins of capitalist firms and corporations, we could pay workers and the raw materials used to produce these products much more, but such a solution is impossible in a capitalist system where power is not in the hands of consumers. Consumers in capitalism already pay more than they should to capitalist producers, who generate a corresponding amount of profit at the expense of workers (and thus satisfy the idiotic capitalist need for competition).

The notion that consumers themselves can be held responsible for the pollution of the earth and the drying up of natural resources such as oil and coal is an idiotic idea of global political elites serving industrial capitalist corporations, which seek to shift blame for the unrestricted exploitation of the world's resources, which is ruining and destroying the natural environment. This is contemporary consumerism - a culture of liberal human decline - that is a serious burden on our planet. It is a lifestyle imposed on us primarily by corporations. Throughout our lives, we are bombarded with the idea of consuming more and following the latest trends in order to achieve a satisfactory standard of living. This is, of course, far from the truth. Furthermore, the problem is also the way in which the means of production are produced and used. Refrigerators, cars, televisions, telephones - all these devices have finite wear - out periods. All technologies and means of production are characterized by transience and substitutability. Truly sustainable technologies are pushed aside or purchased and placed in a vast vault by corporations, unless they can make big money from them.

We, as consumers, are not primarily responsible for current social and environmental problems. We are mere participants in the capitalist game; we do not create it. The biggest polluters polluting and destroying our planet are industrial and military corporations such as Monsanto, PepsiCo, BP, and others. Furthermore, the earth's treasures are being deliberately transformed in a very irresponsible manner. This results in a great deal of waste (gases, chemicals, etc.) created solely for short - term profit. Over 95% of all waste produced on our planet comes from companies and governments, not us, the consumers. The environmental impact of reducing our waste is minimal unless corporations first do the same. In the philosopher Frantz Fanon's book: *'The Wretched of the Earth'* (French: *'Les Damnés de la Terre'*) from 1961, the author presents a psychoanalysis of the dehumanizing effects of capitalism on individuals and nations, and especially the anti - human effects that capitalism brings, namely colonization:

'For centuries the capitalists have behaved like real war criminals
in the underdeveloped world.

Deportation, massacres, forced labor,
and slavery were the primary methods used by capitalism
to increase its gold and diamond reserves,
and establish its wealth and power'

(F. Fanon, *'The Wretched of the Earth'*)

Capitalism, an economic system that influences and has a fundamental impact on social and political life. The impact of this system, built on the principles of social injustice, the exploitation of one person by another.

In capitalism, driven by primitive desires borrowed from the animal kingdom, in its economic system based on liberal and often contradictory nonsense, which we will mention later, a supreme and inviolable principle prevails: profits above all else. This principle gives rise to the rule of thumb for every capitalist: maximizing profit while minimizing costs. This principle gives rise to numerous examples, such as the so - called *'free market'*.

Capitalists are ardent supporters of competition. Competition, they claim, is a wonderful thing that drives the economy and benefits everyone. By uttering such platitudes, they equate themselves with the animal world, a world according to whose laws this idiotic and contradictory capitalist system itself operates. Russian scientist Peter Kropotkin wrote this about competition:

'Competition is the law of the jungle,
but cooperation is the law of civilization.'

(P. Kropotkin)

It would be worth asking supporters of capitalism which political and socio - economic system is better, given this image of life: every day we leave home and pass young people lying on cardboard boxes and rags in city centers, including the largest cities like London, Birmingham, and Bristol. These are people who were not driven to the streets by drugs or alcohol, but by their uselessness in the capitalist system, a uselessness that stems from their inability to find work and capitalist exploitation.

These people, unable to find work, have lost their homes and been excluded from society simply because there is no chance of employment for them, and this in a system of so - called freedom and democracy that supposedly miraculously regulates everything for the good of the people through an invisible market. This is also a failure of the foolish liberal principle of economic non-interference and limiting state interference. These principles are useful for achieving wealth and prosperity by the capitalist elites who control the capitalist state and are designed to ensure that no one interferes with this. This is what Irish politician James Connolly was talking about:

'Governments in capitalist society
are but committees of the rich
to manage the affairs of capitalist class'

(James Connolly)

Would such people be lying on cardboard boxes in Belarus or the Democratic Peoples Republic of Korea? Of course not. Never. It would not be possible, because even if they tried to avoid work out of laziness, the security services would immediately remove them, and in the next few days they would be working, and in time, they would have their own home and no longer sleeping on the streets. In the capitalist system, work is a commodity and is the only thing a proletarian (i.e., someone who lives by selling their labour power) can offer a capitalist (employer) to survive. If they cannot work for various reasons, often not their own fault but the system - which, as a result of the competition praised by supporters of capitalism, eliminates jobs - they are thrown onto the streets and to the margins of society, where they often starve.

The achievements of capitalism and wonderful free market,
young people thrown out into the streets from social and professional life due to unemployment.
[source: Editorial Committee]

In a socialist system, work is not a commodity for sale, but an obligation and a process of creating economic value fairly shared between themselves and others. No person is excluded from society, even if they cannot work, because they are seen not as a provider offering a commodity in the form of labor power to multiply profits for the capitalist, but as a human being with a sum of social relations and needs that are due to them simply because they are one.

Only someone intoxicated by liberal cretinism can naively believe, that competition in so - called *'business'*, which destroys a basic human relationships and interactions based on respect and generates the decline of jobs and liquidates of entire sectors of the economy, is a positive thing.

Under socialism, cooperation and harmonious development according to a well - thought - out plan determine economic development on a par with social development, which is proof of the profound wisdom and superiority of socialism, which sees in economic processes not only goods and money but, above all, humanity, whose development and well - being should be served by everything, not just a select few possessing capital.

In conclusion, it is worth mentioning that even the most ardent supporters of capitalism, who even formulated its theoretical propositions, did not believe in its operation and did so only to support bourgeois elites who lived by parasitizing working people.

An example of this is a statement by John Maynard Keynes, a renowned scholar of capitalist theory, which perfectly reflects the mindset of all of liberals, who believes in the wonders of capitalism:

'Capitalism is the astounding belief that the most wickedest of men,
will do the most wickedest of things for the greatest good of everyone'

(J. M. Keynes)

No one with common sense or a modicum of humanity can agree that anyone can support or defend a social and political system, system that kills thousands of people daily through hunger and poverty. A system, in which some are more privileged than others in possessing the basic necessities of life. A system that divides society into better and worse according to social class. A system that killed millions and committed the worst barbarities and crimes against humanity in the Korean War, Vietnam, Yugoslavia, Iraq, Syria, and continues to kill in Palestine for the profits of capitalist arms corporations in the US.

Most recently, in the old year 2025 on December 1st in the US, two students were killed and nine others injured in a shooting at a university. On December 16th in Australia, 15 people were shot dead on a beach in an attack by a madman who grew up in the system of democratic capitalist freedom that European governments so vehemently defends. And these are just two examples of numerous murders that result from being raised according to the capitalist principles of pseudo - freedom, where anything is allowed do. Why do not we hear about such incidents from socialist Cuba, the DPRK, or Belarus?

To see how socialism works, and how it works a thousand times better than the criminal capitalist system, based on greed and exploitation, one need only look at the country that advanced

socialism furthest toward communism, a country that is today an Asian superpower with economic self-sufficiency and enormous progress in all spheres of social and economic life. The DPRK's society lives in prosperity and affluence, not just the corporate elites and pseudo-politicians at their service, as in capitalism. The DPRK has free healthcare, and taxes were abolished in the 1970s. People receive free apartments, thousands of which are being built. Housing is a universal right, just like work, not a commodity. Society is guaranteed social benefits resulting from a socialist, planned economic system that people from capitalist countries can only dream of, including job security, social security, and annual paid vacations- luxuries in most Western countries, but commonplace in the DPRK. This is what socialism can lead to in practice: the abolition of exploitation and stupid animal competition, replacing it with collective cooperation.

Capitalism is a sick, pathological system that, in addition to poverty, war, hunger, and the death of those exploited by others, also creates ethically unacceptable interpersonal relationships and criminogenic environments. It causes alienation from reality and social pathology. Traditional moral and ethical values and humanism disappear in the way people treat each other under capitalism, replaced by an inhuman pursuit of profit at any cost, including the health and lives of others.

The great enemy of capitalism, and a revolutionary hero, who gave his life for the fight against the inhuman system of capitalist exploitation, Che Guevara spoke about the essence of the criminal capitalist system in the world:

'Capitalism comes to rob,
and it will rob everyone and everything.

He will plunder your property, your income,
your rights, your freedom, your morals, your history,
your education and your health.

No one and nothing will remain uncorrupted,
do not count on it'

(Che Guevara)

One must either be blind to how the capitalist cancer is destroying the world and its people, or one of those who live comfortably and richly by robbing others, thus creating this cancer, to side with capitalism and be its supporter. Class background and the means of subsistence explain all favorable opinions about capitalism, and this is where the naive beliefs in the comprehensive effectiveness of capitalism originate, in accordance with Marx's correct assertion that being determines consciousness.

In the 21st century, the time we live in, technology has reached levels that previous generations could only dream of, but the fruits of this progress primarily end up in the pockets of global corporations and a handful of elites. Profit has become the supreme value, more important than human dignity - more important even than health or life. In the global system of capitalist exploitation, algorithms optimize sales and maximize margins, yet at the same time, people

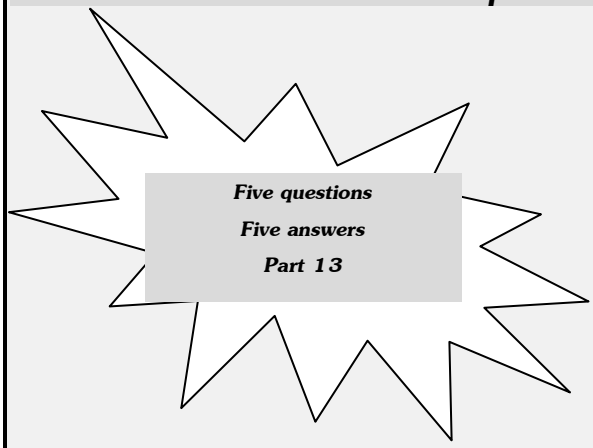
remain homeless on the streets, and poverty is treated as an inconvenient statistic. Instead of responding to deepening social inequality, politicians of liberal ideology prefer to keep their own jobs. Their actions often end in declarations, commissions, and image campaigns that change nothing in the real lives of citizens and merely serve as a play for the media. The system of global capitalist enslavement, a system that protects the interests of large companies and political careers while ignoring basic social needs, is not inefficient by accident - it was designed that way. And this is precisely why, despite enormous opportunities, we still live in a world of scarcity for many and abundance for a few.

Capitalism is a ruthless system of exploitation: exploitation of people, animals and nature. Capitalism is a cancer on humanity that will sooner or later be excised. Capitalism is irreformable because its foundations contradict itself, a fact that has been demonstrated many times. The very process of historical development of the world's societies will eliminate capitalism as a form of obsolescence and backwardness and replace it with a newer and more efficient socio - economic formation: socialism, and subsequently communism on a global scale.

Editorial Committee

News from the IRCP party life

'.. educate the British public,
about the evils of the liberal right - wing system and its ideology ...'



(An Interview with Comrade 'Kim' General Secretary,
from Secretariat of the Central Revolutionary Committee of the IRCP)

Question 1. What does the IRCP think of the US imperialist threats against Venezuela and the recent incident of the seizure of an oil tanker?

Answer: The imperialist criminal that is the US has found a reason to eliminate something it does not like: the oil trade, which generates profits not for American corporations but for the independent nation of Venezuela, which opposes US imperialism. Therefore, the myth of supplying terrorists with oil has been created for this purpose. According to the imperialist US government, for many years the tanker seized by the US was subject to sanctions for operating as part of an illegal oil transport network in support of foreign terrorist organizations.

Threats of military intervention against Venezuela and the possibility of a military strike against Venezuela, however, are not realistic in my opinion. This is because, in the international geopolitical arena where the interests of major players are at play, another US military

intervention could threaten the security of the entire world, as both China and Russia are on the Venezuelan side. President Trump knows this, and it is a very risky gamble in which he would lose more than he would gain, especially in light of the recent agreements and talks with Vladimir Putin. Furthermore, President Maduro is mobilizing everyone, even the civilian population, to fight and repel a potential American attack on their independent country. An entry of American troops into Venezuela could end in another Vietnam - like defeat for the Yankees.

Question 2. How does the ICRP appraise the government of Nicholas Maduro ?

Answer: The achievements and failures of building a socialist model, this *'21st Century Socialism'*, under President Maduro began under his predecessor. Chávez benefited from an extraordinary economic boom in financing various social programs aimed at the least advantaged groups, and the positive effects were visible in falling poverty rates.

The process of crystallizing this concept, the concept of *'21st Century Socialism'*, should be linked to the gradual consolidation of Chávez's power. The first important turning point in this path was the attempted coup in 2002. Chávez remained in power, and international mediation, including the participation of the Organization of American States, between the government and the opposition helped resolve the crisis. The solution agreed upon at the time was a referendum on the impeachment of the president, held in 2004. The Venezuelan leader emerged victorious, receiving 59% of the vote. A year later, the phrase *'21st Century Socialism'* appeared in Chávez's slogans.

The term itself was intended to define a kind of third way being implemented in Venezuela. It set the direction for shaping a new model of socio - economic development and foreign policy. The implementation of these concepts was facilitated by the rapid growth in the oil boom, which remains Venezuela's primary source of income and international standing to this day, and which American capitalist corporations aspire to.

Question 3. What is your opinion of the so - called: *'28 point peace plan of Trump for Ukraine and Russia'*?

Answer: Generally speaking above all it is a plan, designed this way, to ensure that the US and Trump himself emerge from this conflict with at least some face. A conflict they themselves fueled and sponsored with their aid to the Bandera regime of Zelensky in Ukraine. Russian President Putin gave them this opportunity in exchange for mutual agreements on future economic cooperation that would benefit the US itself.

Zelensky's regime has no position of strength for any negotiations, Russian troops have long had territorial and military superiority, and Zelensky will either accept this plan with modifications begged on his knees and begging through Trump's intercession to Putin, or the current shape and model of Ukraine will be annihilated along with his Bandera regime.

In short, the Americans want to save face from the conflict they caused with European money.

Question 4. How can the rise of the far right parties such as Reform UK be prevented ?

Answer: Far - right political parties in the UK are gaining support because, first, they conduct very intensive media propaganda and have significant financial resources to do so, as well as the support of the liberal government. It is very difficult to combat this in a regime that openly espouses pro - liberal and pro - right positions.

Combating the tendency to support and spread right - wing poison among British society must begin with a broad propaganda and agitation campaign to educate the British public about the evils of the liberal right - wing system and its ideology. We need to demonstrate with explanation that everything in Great Britain based on human exploitation, which is the cause of poverty and misery, rising living costs, unemployment, and economic decline, comes from right - wing ideology. Support for the right - wing political parties furthers anti - human and anti - development policies, further deceiving and robbing the British working class. What has been done so far by the official left - wing parties is simply not enough to show the true.

Question 5. The new year 2026 has begun, what are the forecasts for Great Britain in your opinion in the economic and social sphere?

Answer: So - called experts from liberal economic monitoring centers are predicting a difficult year for the British economy. This is a very far - fetched optimism. Their latest forecasts indicate a significant slowdown in economic growth in 2026, to 1% of GDP. And I ask what kind of growth? There is no economic growth at all, only decline and recession. In the new year 2026, the UK will see deepening social stratification and social inequality resulting from collapsing capitalism, with rising unemployment, public debt, and public deficits.

Officially, the unemployment rate is forecast to rise to 5.2%. In reality, these estimates are significantly lowered, in part due to an erroneous measurement method that excludes people who work as volunteers - those who receive no remuneration for their work and are treated as employed according to the government's criteria, but in reality, they are not working in the sense of earning a living.

The slowdown will also be felt in citizens' wallets. The rate of wage growth is expected to fall to around 3%. Furthermore, household spending will be limited by the maintenance of frozen income tax thresholds. This is a direct result of the announcements made in the last budget. This is a picture of a decaying and decaying liberal capitalism that is unable to address any social problems, let alone economic ones.

TO BE CONTINUED

Comrade '*Kim*'

If you have questions want to be answered,
please send us email on party email address:

ircp.crc@yahoo.com

'Ideological, political and organizational foundations of the IRCP'

Main directions of the party's ideological activity, of the IRCP.

The most essential and decisive factor in the class struggle is the consistent and sustained implementation of the adopted strategy and the skillful application of revolutionary tactics adapted to changing conditions. The development of the class struggle, its episodes, stages, defeats, and victories simultaneously transform the revolutionary situation throughout the entirety of social relations, fundamentally altering the consciousness of the class structure, and becoming the basis for ever - deeper transformations in social consciousness and culture. But this decisive influence of practical revolutionary action does not occur spontaneously or mechanically, and is not the only active factor influencing the emergence of a revolutionary situation and the degree to which it is utilized.

The political system, forms of state power, and other elements of the superstructure, including social consciousness in the broad sense, are also conditioned by economic development, but once they emerge, they themselves influence economic development. They can contribute to the development of some economic forms and counteract the development of others, hindering or accelerating a more progressive economic system. Lenin firmly opposed the theory of identifying social existence with social consciousness. As Lenin says: *'And this is not only because this theory denies the fundamental thesis of materialism about the primary nature of consciousness, that it leads to the separation of consciousness from being, to subjectivism. This theory is also erroneous because it metaphysically presents the relationship of consciousness to being, excludes the possibility of any contradiction between them, and denies the relative independence and active role of ideas'*.

Social consciousness, encompassing political, legal, moral, religious, artistic, and philosophical views, constitutes the ideological part of the superstructure rising above the historically conditioned economic base. It reflects changes in the level of productive forces not immediately, but only after changes in the economy, only when changes in production are reflected in changes in the economic system of society. Certain forms of social consciousness are influenced by the economic base in a specific way, not always directly, but also through socio - political relations, class interests, and class struggle, as well as through the influence of other forms of social consciousness more closely linked to the social base.

The forms of social consciousness existing in a given era often retain ideological content born of the natural conditions of past eras.

The long - term rule of the propertied classes introduced views, beliefs, and customs of capitalist, and often even feudal, origins into the social consciousness of the masses. Karl Marx called social consciousness *'conservative matter'*, thus emphasizing that the processes taking place in this sphere often, especially in periods of profound and rapid change, fail to keep pace with the transformations of production relations and political institutions. Certain forms of consciousness and the political, legal, and artistic ideas contained within them, and especially such as religious

ideas, moral norms, customs, and mores, are preserved among many people through tradition and habit. This intellectual conservatism is sought to be maintained and exploited by forces interested in hindering the development of new ideas and views.

The existing differences in social consciousness are also a result of the persistent class structure of society and the manifestations of inter - class struggle. The primary exploiting classes continually perpetuate class conflict. A further complicating factor is the existence of the petty - commodity economy, which, in addition to the existence of large corporations and businesses, also leads to polarization and the recurring generation of class conflict and potentially constitutes a sphere of political influence for the privileged classes. This petty - capitalist sector, despite its economic weakness, nevertheless fuels the activity of anti - socialist circles. It demonstrates considerable mobility in penetrating the consciousness of other classes and social strata, promoting patterns and attitudes typical of the petty - bourgeois mentality.

The source of the undying class conflict in international conditions is the rivalry between capitalism and socialism on a global scale and its manifestations, including in the realm of ideology. The views, moods, and consciousness of society are never formed in isolation from external influences. The reactionary, anti-communist propaganda of imperialism is also one of the sources of the persistence of ideological tendencies with an anti-socialist face, even in socialist countries.

In the sphere of social consciousness of countries with political systems characterized by the characteristics of a socialist system, the attitude toward fundamental social issues and systemic principles has been resolved. However, this does not mean that the consciousness of the entire society in these countries has become fully socialist, that it has been freed from the remnants of bourgeois ideology, or that it has become sufficiently resistant to the influence of reactionary internal forces and imperialist propaganda.

An integral part of the construction of socialism, inextricably linked to the creation of the material and technical foundation of the new system, is the shaping of socialist consciousness. This consciousness is created and disseminated by the daily ideological and political activity of the leading party, which takes place in the constant struggle between the new and the old, both in the system of social relations and in the spiritual life of the nation, especially in the consolidation of socialist ethical and moral principles in interpersonal relations, a new attitude toward the state, labor, and social property, and the development of a socialist face of culture.

V. Lenin repeatedly emphasized the crucial role of the party in shaping the consciousness of its members and, through them, in the ideological education of the working class and the toiling masses, writing that the party must *'be able to determine, without a shred of false idealization, the degree of their consciousness and the strength of the influence of these or other prejudices* [...] *of the past'* and *'build socialism not from imaginary human material, not from human material created by us specifically, but from that which capitalism has bequeathed to us'*. At the same time, he emphasized that the party of the working class is the social force capable of uniting, educating, and organizing such a vanguard of the proletariat and the working masses in general, which alone can oppose the inevitable petty - bourgeois fluctuations of these masses, the inevitable traditions and relapses of professional limitations or professional prejudices among the proletariat, and

direct the overall activity of the entire proletariat, that is, direct it politically, and through the proletariat, direct the working masses in general.

V. Lenin treated the construction of socialism and communism as a unity of economic, political, and ideological - educational processes moving in a single direction set by the party. In this far-reaching development concept, the tasks of building the material base of socialism are combined with fundamental transformations of the entire socio - economic structure and social relations, with a cultural revolution and transformations in social consciousness, and with *'re - educating'* millions of peasants, smallholders, intellectual workers, and workers themselves in the socialist spirit.

The party's ideological activity under the socialist system consists of theoretical work, which involves programming the subsequent stages of building socialism and establishing strategies and tactics to achieve the assumed goals, as well as ideological and educational work, which aims to explain the party's policies to the working masses, gain their support for these policies, and shape their views, way of thinking, and lifestyles according to socialist principles.

In conditions where class struggle is still ongoing and the socio-political formation of a given country has not yet achieved the victory of socialism, as is the case in European capitalist countries, including Great Britain, where the IRCP party is originally based. Programming the development of class struggle strategies and tactics is carried out within the guiding ideology of Internationalist Universalism, whose core and foundation is Marxist - Leninist - Maoist ideology. This process must therefore always incorporate its characteristic method of analysis and understanding of reality. This method relies on a dialectical - historical analysis of phenomena and processes, as well as their scientific and party - based assessment, and on the organic connection between theory and practice, i.e., treating theory as a factor preceding practice, pointing to ideals and values, and thus goals to be realized, while simultaneously treating practice as a test of theory. The party focuses its analytical and cognitive work, which serves as a starting point in the process of developing its theory and establishing its program, on fundamental areas of social life, incorporating all levels of its organizational structure, as well as state and social institutions.

The party focuses its analytical and cognitive work, which serves as a starting point in the process of theoretical development and program development, on the fundamental areas of class struggle, divided into so - called *'Red Zones'*, areas of social, political and occupational life. This process involves all levels of its organizational structure, especially its primary party organizations, the Party Communes of the IRCP party.

The basis for developing specific class struggle tactics tailored to existing conditions is based on interwoven assessments of the current situation, identifying possible solutions to a given issue, as well as the theoretical work of local party leaders, which forecasts and directs the development of all or individual sections of the revolutionary struggle in specific areas, as well as the resolutions and directives of congresses, plenary sessions of the party leadership, party bodies, and organizations; and, finally, the experience of other ruling parties and the international communist movement.

Theoretical clarity is the fundamental source of the party's ideological unity. This unity is a prerequisite for the political and organizational cohesion of the party ranks. For these reasons, the

Party must continually strive to raise the general level of Marxist - Leninist - Maoist knowledge among its members, including through various forms of party training and self - education. Marxist - Leninist - Maoist knowledge is one of the most important factors in shaping the ideological attitudes of party members and overcoming erroneous views that may exist within individual links of the organizational structure of the IRCP party.

The ongoing discussions within the party are a reflection of the disputes and antagonistic contradictions occurring between individual classes and layers of capitalist society, a liberal society. The degree of the party's independence from the influences and pressures of other classes and layers and their ideologies depends on the internal, ideological cohesion of the Marxist - Leninist - Maoist party, on its ties with the working class and working people. The correct orientation of the party's policies reduces the tension resulting from the inherent antagonistic contradictions between individual classes, layers, and socio - professional groups in the capitalist societal system. This type of attitude, combined with the party's ideological activity, which combats non - socialist views, raises the level of consciousness of working people, and provides them with deeper motivations for revolutionary struggle, is one of the main forces integrating party members.

The struggle against revisionism is of particular importance in the ideological activities of the IRCP party. The struggle against revisionism in the IRCP flows from the ideological foundations, that guide the IRCP party.

The struggle against revisionism, undertaken by the IRCP party from the position of creative Marxism, aims to expose hypocritical and revisionist interpretations of Marxist - Leninist teachings and the resulting opportunistic attitudes, as well as a dogmatic approach that fails to recognize the living nature of the development of Marxism - Leninism - Maoism while maintaining the purity of its fundamental ideological foundations. It is also a task expressed in the active attitude of IRCP party members which is defined as *'Anti - Revisionist Approach'*. It is stressed in the party documents:

'The is a concept to keep of active ideological struggle
and strictly linked to one of the ideological components of Internationalism Universalism.

This principle presupposes an active and militant attitude of all party members
in defense of the purity of the Marxist - Leninist - Maoist ideology
along with the Juche Philosophy and Songun politics,
and in defence of the achievements and great importance of Gonzalo Thought.

The 'Anti - Revisionist Approach' is the attitude of IRCP party members
and it is a special sensitivity in the revolutionary struggle to all currents of opportunism.

The only truly communists like the members of the IRCP party
have to be faithful to the revolutionary cause and defend the purity
and values of Marxism - Leninism - Maoism and Juche idea with Songun politics.

It is also task to defend the purity and anti - revisionist line of Gonzalo Thought.

In the activities of the IRCP party in the practical application of the 'Anti - Revisionist Approach' principle, it must be distinguished that in the IRCP party the struggle against hostile opportunistic elements and groups is a principled struggle.

This struggle is divided into external and internal.

The anti - revisionist struggle externally is expressed in maintaining revolutionary vigilance and an active attitude in combating revisionism in the international communist movement.

The internal struggle is a struggle against manifestations of revisionism, sectarianism and any deviation from the party line within the party itself and is conducted by the methods of the 'Two Lines Struggle' principle.

The harmful revisionist currents are created by the bourgeois and especially the petty - bourgeois classes and are the main ingredient of modern revisionism whose present - day centres are in China.

Modern revisionism is actively combated by ideological correctness and correct dialectical application of practice that grew out of a non - dogmatic and progressive understanding of the principles of Marxism - Leninism - Maoism in action under the direction of principle 'Ideology and Politics First' and 'Aim High'.

This attitude guides active defence efforts in the ideological field of the international class struggle.

The 'Anti - Revisionist Approach' is attitude of IRCP party members it is expressed in the unmasking and active struggle, criticising with militancy attitude against all manifestations of 'dogmatism', 'ultra - leftism', 'sectarianism', 'nationalism', 'sycophancy', 'splittism', and other perversions of old and modern revisionism from the international communist movement.

It is an approach based on opposition to reformism, parliamentarianism and the illusion of peaceful transformation in cooperation with bourgeois political forces with ideologies as social democracy presented by 'bourgeois workers parties' as well.

The active and militant attitude of a revolutionary to combat all anti - Marxist manifestations with ideological subversion and to expose revisionist attitudes and tendencies in the international working class movement is an inseparable condition for fighting on the ideological front, which is also an important element of the global class struggle on the international arena.

A true communist with a revolutionary spirit brought up by the IRCP party,
has the duty to see and fight every figure and kind of revisionism, tirelessly and relentlessly'

(point 7. The *'Anti - Revisionist and 'Anti - Imperialist Approach'* ,
PART FIVE Guide, Index of Concepts.
Vol.1 of IRCP *'Basic Documents. Party Statute'*)

So, as we see, in the doctrine of Internationalist Universalism, anti - revisionism constitutes an important and profoundly significant point - the direction - not only of the activities of a new - type communist revolutionary party of the 21st century, such as the IRCP party. But also a guide, a direction revealing individual episodes of the revolutionary struggle on the ideological front.

The ideological front of the struggle in the current 21st century is primarily the media. Therefore, the ideological struggle against the poison of liberal ideology and its derivatives, which are the product of the capitalist socio - political and economical formation, is an important task for the revolutionary communist party, the IRCP. The effort and emphasis on propagating pure and correct Marxist - Leninist teachings and, the universal achievements of Maoism for the international communist movement is a task, that the IRCP considers to be equal to active class struggle, because ideological struggle, in the realm of propaganda, is part of the class struggle.

Therefore, every IRCP party member cannot exclude themselves from this task - which is a revolutionary task - the task of opposing the distortions of Marxist teaching. An active stance of confrontation on the field of ideological struggle is the stance of a true revolutionary and communist, in the IRCP party is just named: *'Anti - Revisionist Approach'*.

It is also patience of every communist, every IRCP party member to explain their standpoint as Thomas Sankara said:

'As revolutionaries, we do not have the right to say we are tired of explaining.

We must never stop explaining.

We know that when the people understand,
they cannot help but follow us'

(Thomas Sankara)

In today's world, the ideas of revisionist distortions of the original teachings of Marxism and Leninism are repeatedly distorted and misrepresented, and new meanings are attributed to them, stemming from idealistic trends rooted in bourgeois consciousness. These are often deliberate actions by various philosophers and *'experts'* in Marxist science, serving the capitalist system. Under the guise of *'breaking with dogmatism'* and *'creative development of Marxism'*, they change the basic fundamental meanings and concepts of Marxist science. The ideological struggle against these manifestations of revisionism is the task of every IRCP party member who is educated in party courses to distinguish these distortions and, by opposing them, present a correct understanding of the true teachings of Marxism - Leninism - Maoism.

Even in countries with socialist systems, there is a social base for revisionism, which it finds in

the petty - bourgeois strata and in the petty - bourgeois mentality. Revisionism also stems from fluctuations related to the objective difficulties of socialist development and the pressure of external and internal anti - socialist forces. The petty - bourgeois always whines, complains, loses his temper at any manifestation of disorder and evil, loses self - control, repeats every rumor,

The political essence of revisionism, as Lenin put it, is that it: *'weakens the working class and its party in the fight against the enemies of socialism, paves the way for the forces of the social right, both conservative and reactionary forces, consequently aiming to undermine or abolish the leading role of the party and, with it, the liquidation of the dictatorship of the proletariat. As experience shows, the path to this goal leads either directly, through an attack on the institutions of the socialist political system and replacing them with the free play of political forces and spontaneity in politics and ideology, or indirectly, through postulating changes in the economic system of socialism that would rebuild class material and cultural differentiation in socialist society, strengthen those social groups that are not consistently interested in the country's further socialist transformations, and weaken and discourage the working class, eroding its bond and trust in the party and the people's government'*.

Because given the legacy of the past existing in current forms of liberal society in the fields of psychology and social morality, the IRCP cannot limit itself to fighting the ideology and political postulates of revisionism, which essentially intertwine and complement various varieties of bourgeois ideology. Old moral and life values, passed down from generation to generation, are detrimental to the struggle for socialism. Selfish ways of feeling and acting constitute the most enduring foundation of various varieties of antisocial and antisocialist, petty - bourgeois and bourgeois ideology and social psychology. Therefore, the ideological and educational work of the IRCP and the organizations it leads at all levels should permeate the entire sphere of social life, even in the toxic and unfavorable conditions of the liberal culture of decadent capitalism, combating old and promoting new norms of life, especially through the personal examples of high socialist morality of IRCP members.

In shaping the moral attitudes of IRCP party members, emphasis is placed on combating anti-socialist values and ideals, such as a selfish and consumerist attitude towards life and society, a desire for easy living at the expense of the commonwealth, a lack of party discipline, the cult of capitalist professional careers at the expense of others, a lack of ideology, finding the meaning of life in *'getting rich'*, neutralism towards parasitic and conniving elements, indifference to injustice, and the trampling on personal dignity, both of others and one's own, such as servility, chauvinism and nationalism, cosmopolitan national nihilism, flunkeyism to the West and the cult of its wealth, combined with blindness and indifference towards the working class's struggle against capitalist exploitation and social injustice.

In the process of ideological and educational activity, the main efforts of the IRCP party are focused on the internal tasks of the revolutionary struggle, which are undertaken according to tactical action plans using the methods of the People's Civil War, which is part of the overall main strategy, and on shaping the high readiness to devote oneself to the revolutionary struggle of each member of the IRCP party.

The contemporary world is a terrain of class struggle, a confrontation between socialism and capitalism, an intensifying struggle between two ideologies: Marxist - Leninist and bourgeois. The struggle is over ideals, views, interpretations of social phenomena and processes occurring within

two opposing social systems, and the prospects for global development.

Imperialism has not abandoned its traditional means of ideological sabotage against socialist countries. Traditional means of anti - communist propaganda include: slandering the socialist system, distorting the ideology and policies of communist parties, rekindling and stoking nationalism, pitting socialist countries against each other, and so on. In the words of Lenin, one can say that when the bourgeoisie's ideological influence on workers fails, falters, or weakens, the bourgeoisie has everywhere and always resorted, and will continue to resort, to the most desperate lies and slander.

Of course, bourgeois ideologists cannot ignore the facts of the constant strengthening and dynamic development of socialist countries. They cannot fail to notice the anti - imperialist stronghold and fortress of victorious Juche - type socialism, the Democratic People’s Republic of Korea, and the tightening alliance of Eastern countries with Russia and China in the BRICS organization. Therefore, in an effort to demonstrate the alleged superiority of capitalism over socialism, they attempt to construct the strangest social theories, dressing them in the guise of science and apparent objectivity. These tendencies are expressed in theories ranging from the concept of so-called people's capitalism and the welfare state to various supra - class concepts of social development, the expression of which is, among other things, the so - called convergence of two social systems and the creation of *'bridges'* between them. Other, more direct actions of imperialist sabotage centers aim to so - called liberalize the internal policies of socialist countries, inspire so - called proxy wars and the dissident movement and illegal ideological activity in socialist countries, also by fueling fascination in some circles with the consumption model in highly developed capitalist countries, their techniques, and technology.

Of course, bourgeois ideologists cannot ignore the facts of the constant strengthening and dynamic development of socialist countries. They cannot fail to notice the anti-imperialist stronghold of victorious Juche-type socialism, the Democratic People's Republic of Korea, and the tightening alliance of Eastern countries with Russia and China in the bRICS organization. Therefore, in an effort to demonstrate the alleged superiority of capitalism over socialism, they attempt to construct the strangest social theories, dressing them in the guise of science and apparent objectivity. These tendencies are expressed in theories ranging from the concept of so-called people's capitalism and the welfare state to various supra-class concepts of social development, the expression of which is, among other things, the so-called convergence of two social systems and the creation of "bridges" between them. Other, more direct actions of imperialist sabotage centers aim to so-called liberalize the internal policies of socialist countries, inspire so - called: dissident movement and illegal ideological activity in socialist countries, fueling fascination in some circles with the consumption model in highly developed capitalist countries, their techniques, and technology.

Bourgeois anti - communist ideologists also attempt to revive old concepts of the *'erosion'* of Marxism - Leninism or the concept of the inadequacy of Maoism's usefulness in the present times in all conditions of the class struggle, its universality which is based on a Eurocentric approach resulting from narrow horizons of thought fueled by opportunistic propaganda. Another revisionist activity approved by capitalist states is so - called: *'softening'* of the community of socialist states. In this respect, they are particularly joined by revisionists who, under the pretext of fighting dogmatism, attack the fundamental principles of scientific socialism, attempting to replace the internationalist character of Marxism - Leninism - Maoism with narrow - minded doctrines, and its revolutionary content with reformism. As V. Lenin wrote, they want to take from Marxism

everything that is acceptable to the liberal bourgeoisie and reject only the living soul of Marxism, reject *'only its revolutionary nature'*. The IRCP party should therefore always propagate, protect against distortions and further develop the proletarian ideology - the theory of scientific socialism, i.e. Marxism. We must constantly fight against all forms of bourgeois ideology, in whatever fashionable and brilliant garb it may dress itself.

Aggressive bourgeois propaganda in capitalist countries tries to impose on socialist countries its own outdated and devalued patterns of organizing social and political life, as well as an understanding of the relations between the individual and society that corresponds to the liberal - bourgeois political system. Capitalism, trying to act as an advocate of human rights, treats them in fact formally, deprives civil liberties of real social and economic guarantees, and makes the exercise of freedom dependent on class position. The formal and illusory nature of human rights under capitalism results from unjust socio - economic relations, in which such basic rights as the right to work, education, recreation, and health care do not exist at all in most countries, or if they do, then in a limited form and dependent on the scale of the class struggle of working people. This right can only be guaranteed to working people by a system based on social ownership of the means of production - socialism.

In the struggle between capitalism and socialism, we must always remember that all moral and ideological reasons are on our side. In all matters and areas of social life where justice, concern for human welfare, and respect for humanistic principles are the measure of value, socialism unconditionally takes the lead. The IRC Party, in its ideological foundations, represents the ideology and social practice to which the future belongs. In the fight against anti - communist ideological subversion, socialism also has an irrefutable argument related to the internal situation of the capitalist world. These are the enduring crisis, phenomena of capitalism: economic, social, ideological, and moral collapses; especially intensifying at the present time: recessions, mass protests, rising inflation and unemployment, the ongoing currency crisis, the rise in crime and terrorism, the lack of a positive ideology and an ideological vacuum that cannot be replaced by class solidarity and anti - communism.

The principle of equality and social justice, the pursuit of equal life opportunities and conditions for enjoying the benefits of technological civilization and spiritual culture for all people – is one of the guiding principles of Marxist - Leninist - Maoist ideology, which should be firmly established in the consciousness of every IRCP party member.

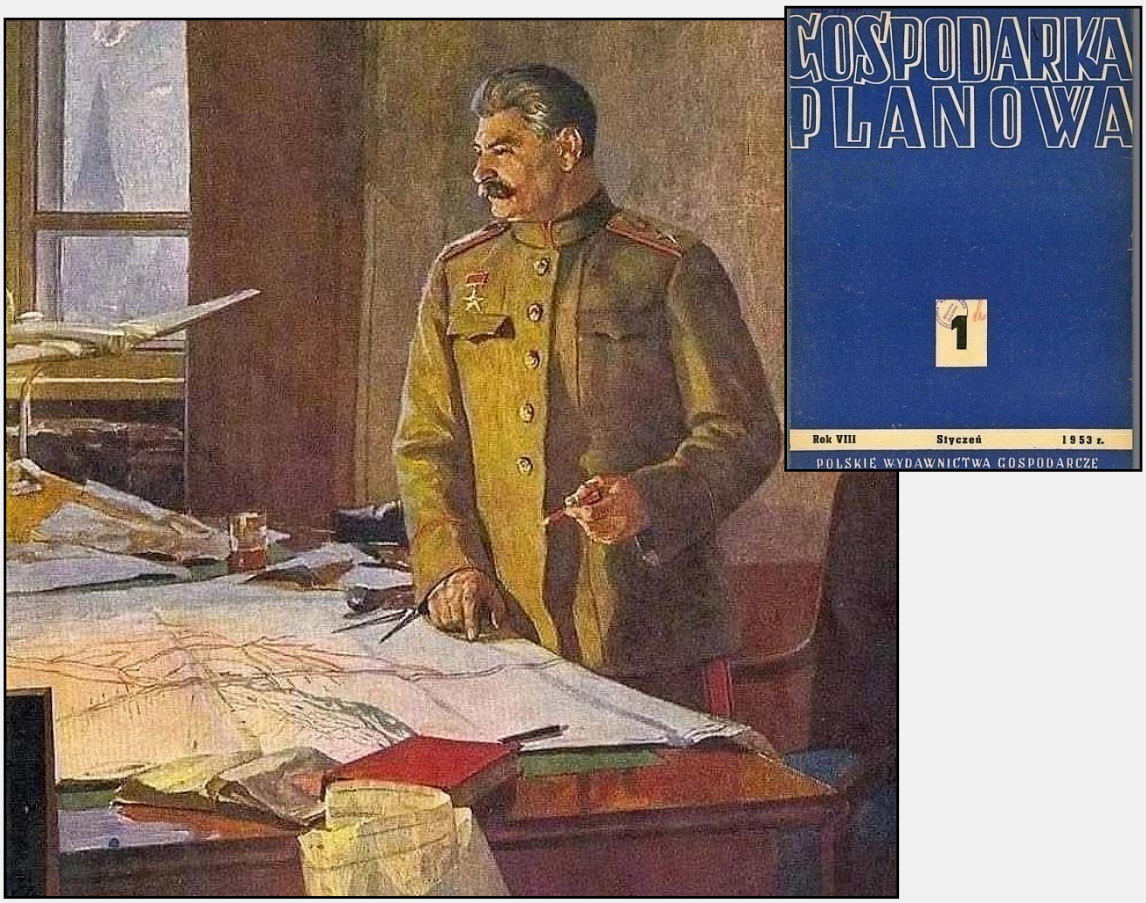
The foundation of the IRCP's broadly understood ideological and educational activities is the Leninist principle of the unity of economics, politics, and ideology. The dissemination of this principle throughout all branches of the party is a prerequisite for unlocking deeper ideological motivations and revolutionary activity within IRCP members. The feedback loop in the IRCP's ideological and educational work lies in the fact that, on the one hand, its ideals of the struggle for communism, the struggle for liberation from capitalist exploitation, inspire human activity and each party member. By promoting Marxist - Leninist - Maoist ideology and outlining a vision of the future, we create a spiritual bond that unites all IRCP members, focusing them around common tasks that, in the context of a class struggle, are difficult and require sacrifice and dedication.

TO BE CONTINUED

Comrade *'Kim'*

Other articles

'On the nature of economic laws'



(A translation of an article from Polish published in the monthly *'Planned Economy'*, issue 1 of 1953 in the Polish People's Republic)

Joseph Stalin's work, *'Economic Problems of Socialism in the USSR'*, is an invaluable contribution to the treasury of Marxism - Leninism, which addresses and resolves a number of fundamental issues in the field of political economy and clearly and distinctly illuminates the path of economic practice in a socialist society. Marxist - Leninist political economy, which is an integral part of the teachings of Marx, Engels, Lenin, and Stalin, thanks to the solutions provided by this work, gains broad prospects for further development and the possibility of increasingly precise solutions to economic problems arising in the course of building communism.

Of exceptionally significant importance, both theoretically and practically, for political economy and economic practice, is Comrade Stalin's work on the nature and essence of economic affairs under socialism. Crushingly criticizing the subjectivist - idealist views on the nature of economic laws, Comrade Stalin demonstrated the complete unfoundedness of the view that, as a result of the special role played by the socialist state, specifically the Soviet state, it could *'transform'* or *'create'* economic laws. Comrade Stalin states: *'Of course, people can discover these objective regularities, learn about them, and, based on them, use them in the interests of society. But they cannot ’create’ or ’transform’ them'*. Then, to explain the issue in more detail, Comrade Stalin points out that if we assume that we stood for a moment on the basis of an incorrect theory that denies the existence of objective laws of economic life under socialism and proclaims the

possibility of *'creating'* and *'transforming'* economic laws, this would lead to dependence on chaos and randomness, in which it would be impossible to orient ourselves. This would further lead to the liquidation of political economy as a science, because science cannot exist and develop without recognizing objective laws. As a result of the liquidation of science, it would become impossible to predict events in economic life, and consequently - impossible to organize any economic management.

Those who mistakenly believed that, because of the special role that history assigned to the Soviet state, it was capable of abolishing existing laws of political economy or creating new ones, confuse the laws of science with those issued by governments. However, the laws of science reflect objective processes occurring in nature or society, regardless of the will of the people, while laws issued by governments arise from the will of the people and have only legal force. Comrade Stalin explains that: *'Marxism understands the laws of science - whether we are talking about the laws of natural science or the laws of political economy - as a reflection of objective processes occurring independently of the will of people. People can discover these laws, learn about them, investigate them, take them into account in their actions, use them in the interest of society, but they cannot change or abolish them. Much less can they form or create new laws of science'*. Thus, the essential feature of economic laws, like the laws of nature, is their existence independent of human will, and with it the impossibility of society establishing, abolishing, or transforming these laws. But does this mean that society is powerless in the face of these laws?

Pre - socialist social formations did not, in fact, create the conditions for understanding and mastering the laws of social development, including economic laws. Citing Engels's famous formulation *in 'Anti - Duhring'*, Comrade Stalin points out that socially acting forces, like the forces of nature, act destructively and blindly until they are understood. However, once society has understood them and learned to predict the direction and consequences of these forces, it is up to it alone to subordinate and utilize them for its own purposes. In the capitalist system, with the capitalist mode of production, these forces operate contrary to society, because there are no conditions for a full and universal understanding of the nature of *'socially acting forces'* - as Engels calls them - much less for the *'utilization'* of these forces. The situation is different under socialism, which is based on the scientific Marxist - Leninist method of understanding and utilizing the laws of nature and economics in the interest of society as a whole. As Engels points out: *'...as soon as their nature is known, they can, in the hands of associated producers, change from demonic masters into obedient servants. This is the same difference as between the destructive power of electricity contained in lightning and the harnessed electricity of the telegraph and the electric arc; the difference between fire and fire acting in the service of man'*.

Analyzing the similarity between the operation of economic laws and the laws of nature, Comrade Stalin gives an example of how, with the progress of knowledge, humanity has learned to control the destructive action of natural forces and direct the forces in a direction that benefits society. Thus, in the most ancient era, river floods caused floods and the destruction of human property, but over time, people, learning the laws of nature, learned to build dams and power plants and not only protect themselves from the destructive effects of water, but also harness its power in their service, irrigating fields and producing electricity. *'Does this mean that by doing so, people have abolished the laws of nature, the laws of science, that they have created new laws of nature, new laws of science? No, it does not. The point is that this entire procedure of preventing the*

destructive forces of water and using them in the interest of society proceeds without any violation, change, or abolition of the laws of science, without the creation of new laws of science. On the contrary, this entire procedure is carried out strictly on the basis of the laws of nature, the laws of science, because any violation of the laws of nature, the slightest violation of them, would only lead to a disruption of the process, to a breakdown of the procedure'.

The same - as Comrade Stalin points out - applies to the laws of economic development in both capitalist and socialist systems, which are also objective laws reflecting the processes of economic development that occur independently of people's will. *'People can discover these laws, learn about them, and, based on them, use them in the interest of society, give a different direction to the destructive action of certain laws, limit their sphere of action, open the field of action for other laws that are making their way, but they cannot abolish them or create new laws of economics'.*

The fundamental difference and superiority of the socialist system over the capitalist one lies, among other things, in the fact that only under socialism is it possible to truly broadly utilize economic laws, to apply their operation in a direction consistent with the interests of national economic development. Therefore, deepening knowledge of these laws, studying the mechanism of their operation in order to apply them as precisely and efficiently as possible, is of paramount importance for socialist society, as well as for societies that have embarked on the path of building socialism. Therefore, Comrade Stalin pointed out: *'Therefore, if the party of the proletariat wants to be a true party, it must first of all acquire knowledge of the laws of production development, knowledge of the laws of economic development of society. Therefore, in order not to make mistakes in politics, the party of the proletariat should, both in drawing up its program and in its practical activity, take as its starting point, above all, the laws of the development of production, the laws of the economic development of society'.*In connection with the above, it is also necessary to note the difference between the laws of nature and economic laws.

Speaking about the essence of economic laws, Comrade Stalin emphasizes that: *'One of the special features of political economy is that its laws, unlike the laws of natural science, are not long-lived; they operate, or at least most of them, only during a certain historical period, after which they give way to new laws. However, these laws are not abolished, but lose their validity in the face of new economic conditions and fade from the scene, giving way to new laws that are not the product of human will but arise from new economic conditions'.*

Thus, while the laws of nature essentially exist and operate unchanged throughout human history, economic laws arise and operate on the basis of specific economic conditions and, for the most part, only within the limits of a specific economic formation. Take, for example, the law of surplus value, or others that exist and operate only under capitalism and cannot exist under socialism. Does this mean, however, that every economic law, without exception, exists and operates only as long as the given formation exists? No. As Comrade Stalin points out, various social formations are subordinated in their economic development not only to their specific economic laws but also to laws that are common to all formations, such as, for example, the law of correspondence of productive forces and productive relations in social production; thus, social formations are not only separated from one another by the distinctiveness of their specific economic laws, but are also interconnected by economic laws common to a number of formations.

The law operating under various economic systems is the law of value. Value and the law of value are historical categories linked to the existence of commodity production. *'Wherever commodities and commodity production exist, there cannot be no law of value'*. This law, therefore, already existed in both the slave and feudal systems, reached its maximum development during the capitalist period, and in the socialist system it operates and will continue to operate as long as commodity production and commodity circulation exist.

Of course, the fact that certain economic laws exist and operate in various economic systems does not mean that their operation is identical in each of these systems. In the socialist system, based on the economic law of the necessary conformity of production relations with the nature of the productive forces, thanks to the knowledge of economic laws and their skillful application, these laws are tamed and their operation is utilized in the interest of society. This is demonstrated by the example of the law of value. The sphere of operation of the law of value in the Soviet Union is strictly limited and framed. What factors limit the operation of this law in the socialist system? As Comrade Stalin teaches: *'There is no doubt that the lack of private ownership of the means of production and the socialization of the means of production, both in town and in the countryside, could not but limit the sphere of operation of the law of value and the degree of its impact on production. The law of planned (proportional) development of the national economy, which replaced the law of competition and anarchy of production, operates in the same direction. Our annual and five - year plans and our entire economic policy in general, based on the requirements of the law of planned development of the national economy, operate in the same direction. All this together leads to the fact that the sphere of operation of the law of value is strictly limited in our country and that the law of value cannot play the role of a regulator of production in our system'*.

Thanks to this, despite the extremely rapid pace of production development, the law of value does not lead to periodic crises of overproduction in the socialist system, as is the rule in the capitalist system, even though the pace of development of capitalist production is slow, incomparably slower than in the socialist system.

Economic laws have another feature that distinguishes them from the laws of nature. *'Unlike the laws of natural science, where the discovery and application of a new law proceeds more or less smoothly, in the economic field the discovery and application of a new law that harms the interests of the dying forces of society encounters violent resistance from these forces'*. This is the case, for example, in capitalist conditions with the law of the necessary conformity of production relations with the character of the productive forces. This law has long been making its way in capitalist countries, but if it has not yet made it, if it does not affect the capitalist economy, it is because it meets with resistance from the dying forces of society. Regardless of the fact that only in the socialist system is it possible to fully utilize economic laws in the interests of society, the utilization of these laws also occurs to some extent in earlier formations. However, as Comrade Stalin points out: *'Use of economic laws in a class society always and everywhere has a class basis, and the leading class is always and everywhere the standard - bearer for the utilization of economic laws in the interests of society, while classes approaching the end of their life offer resistance'*.

Social forces that have already outlived themselves use all available means to oppose the discovery and utilization of new economic laws, for the reason that the new laws oppose their

class interests. To ensure the transition of society from one stage of development to the next, to create the conditions for the free application of new economic laws, there must be social forces that are vitally interested in realizing this progressive transition. Only such leading social forces can pave the way for the application of new economic laws and apply them in the interests of the development of society as a whole. In the Soviet Union, the alliance of the working class and the peasantry, vitally interested in overthrowing the power of the exploiters and building socialism, proved to be such a social force. The difference between the proletariat and other classes that have ever revolutionized the relations of production, as Comrade Stalin teaches, lies in the fact that: *' ... the class interests of the proletariat merge with the interests of the overwhelming majority of society, because the revolution of the proletariat means not the abolition of this or that form of exploitation, but the abolition of all exploitation, while the revolutions of other classes, while abolishing only this or that form of exploitation, were limited by the framework of their narrow class interests, which contradicted the interests of the majority of society'*.

In capitalist countries, communist and workers' parties, spearheading the working class' struggle to overthrow the power of the exploiters, rally the broad working masses around the proletariat and nurture an advanced social force, which is called upon to overcome the resistance of the bourgeoisie, pave the way for the operation of the law of necessary conformity of production relations with the character of the productive forces, and bring about the victory of socialism.

In his speech at the 19th Congress of the CPSU, Comrade Stalin pointed out to the Marxist - Leninist parties of capitalist countries the correct path of uniting the popular masses under the banner of the struggle for peace, democracy, and socialism. Under the conditions of the current stage of imperialism, the reactionary nature of the bourgeoisie has deepened, and it has thrown overboard the remnants of the old liberalism, bourgeois - democratic freedoms, independence, and national sovereignty. As a result, it has lost any remnants of connection with the people. The abandoned banners must now be taken up by the communist and democratic parties in order to rally the majority of the nation around themselves, become its leading force and ultimately lead to the victory of socialism and democracy.

In socialist society, there are no dying social classes interested in organizing resistance to the discovery and use of new economic laws. Therefore, under socialism, there is complete freedom to discover, learn, and apply such laws in the interests of developing the national economy.

An important issue, the proper understanding of which is also necessary for fully realizing the nature of economic laws in general, and under socialism in particular, is the question of understanding the correspondence between production relations and the nature of productive forces. Explaining the errors of J.A. Notkina, Comrade Stalin teaches: *'You claim that complete correspondence between production relations and the nature of productive forces can be achieved only under socialism and communism, while in other formations only incomplete correspondence can be achieved. This is wrong. In the epoch after the bourgeois revolution, when the bourgeoisie destroyed the feudal relations of production and established bourgeois relations of production, there were undoubtedly periods when the bourgeois relations of production fully corresponded to the character of the productive forces. ... the words 'complete correspondence' cannot be understood in an absolute sense. They cannot be understood as if under socialism there had been no lag in the development of the relations of production as compared with the growth of the*

productive forces'.

It should not be assumed, therefore, that under socialism there can be absolutely no contradiction between the forces of production and the relations of production. The important point is that such contradictions, if they do arise, cannot lead to conflict, because socialist society has the ability, at the appropriate time, to bring into harmony with the nature of the productive forces the relations of production that have lagged behind them in their development. As Comrade Stalin points out: *'The productive forces are the most mobile and revolutionary forces of production. They absolutely outpace the relations of production even under socialism. The relations of production are transformed only after a certain time in accordance with the nature of the productive forces... Of course, even under socialism there will be inert forces lagging behind, not understanding the necessity of changing the relations of production, but it will certainly not be difficult to overcome them without leading to conflict.'*

To timely and effectively overcome the contradictions that emerge in the socialist system between the relations of production and the nature of the productive forces, it is essential for the leading bodies of socialist society to adopt appropriate policies and implement appropriate measures to adapt the relations of production to the development of the productive forces.

In their political work, the Party of Lenin and Stalin and the Soviet government provide numerous examples of precise and timely measures to overcome the contradictions arising in the economics of the socialist state. This is because the party's policy, which forms the basis of the Soviet system, is based on a thorough understanding and utilization of the economic laws of socialism in the interest of society. The socialist system arose and develops on the principle of society's conscious application of objective economic laws. Spontaneity is alien to socialism. Therefore, views identifying the objectivity of economic laws with the spontaneous operation of these laws are alien and hostile to socialism, and therefore all *'theories'* that openly pushed for such a thought or tried to smuggle it in secretly were exposed and stigmatized by the party long ago.

Comrade Stalin's historical work, *'The Economic Problems of Socialism in the USSR'*, is an invaluable aid in understanding the essence and character of economic laws. As Comrade Bierut says, this work, with brilliant simplicity and clarity, *'...contains the most important issues that concern the world today, determine its economic and political situation, and reveal the prospects for its further development'*.

Learning about the laws of political economy, and in particular the laws operating under socialism, is a particularly significant issue in countries that are pursuing the path of building socialism, including People's Poland. By learning about these laws and learning to skillfully utilize them, we draw from the treasure trove of experience in the Land of Soviets. By learning about economic laws and their operation, we accelerate and facilitate the work of building the foundations of socialism in Poland.

Editorial Committee

'The Formation of the Model of Workers' Self - Government, in Yugoslavia in the Years 1950 - 1957'

The concept of workers' self - government arose from specific socio - political and economic needs, and primarily as an element of the emerging new socio - political doctrine in Yugoslavia. An analysis of the laws on workers' self - government against the background of the political, social, and economic conditions in Yugoslavia in 1950 - 1957 was intended to provide answers to several fundamental questions:

1. How did the process of developing workers' self - government proceed?

2. To what extent did workers' self - government fulfill its socio - educational, political, and economic tasks?

3. To what extent was the validity of the assumptions of the Yugoslav doctrine confirmed?

Workers' self - government was subject to constant change and modification under the influence of changing conditions and needs. The adopted chronological framework only allows for a brief indication of the direction of change in the self - government model. This was confirmed in subsequent acts of 1953 and 1957. They did not differ substantially from the original act of 1950, but they introduced certain new elements resulting from the experiences of that period.

The years 1952 - 1957 saw a series of normative acts defining, on the one hand, the place of the enterprise in the overall national economy, the principles of its organization and management within the new system of workers' and territorial self - government, and the tasks of administration. On the other hand, they further specified the place and role of workers' self - government. Their direct result was the stabilization of the forms and methods of operation of self - government bodies.

The socio - economic background and causes of the emergence, of workers' self - government in socialist Yugoslavia

Workers' self - government in Yugoslavia became a form of realization of the principles of workers' democracy, understood as the direct participation of working people in managing the national economy. Under the socialist system, workers' democracy is a component of socialist democracy. In the opinion of Yugoslav theorists, workers' democracy*:*

' ...is based on the self - government of producers and the self - government of citizens, ensuring complete freedom of co - decision and democratic methods of participation in decision - making, exerting influence on the management of one's own destiny and on the management of the collective's destiny'

(Source: *'On Workers' Self - Government in Yugoslavia'*, A. Deleon. Warsaw, Poland 1953, page. 125.)

In contrast, workers' self - government, as a form of realization of workers' democracy;

' ... is the actual management by direct producers of a portion of the social property entrusted to their use'

(Source: *'On Workers' Self - Government in Yugoslavia'*, A. Deleon. Warsaw, Poland 1953, page. 125.)

A necessary condition for the existence of workers' self - government is, among other things, socialist ownership of the means of production, and at the same time, self - government appears as a necessity in the further development of socialist relations, both economic and social. It also arose at a specific stage of their development. The self - government reform caused transformations in the entire economy, economic and state administration, and even the role of the state itself changed, of course to varying degrees in different periods. However, before this happened, a process of decentralization took place in the Yugoslav economic management system.

On October 5, 1946, a law was passed in Yugoslavia that essentially sanctioned only existing facts, concerning the nationalization of industry, banks, transport, and trade. Nationalization formed the basis of socialist ownership of the means of production. The economy was organized, as in other socialist countries, based on the principle of centralization in planning and

management. This solution resulted from the assumptions of socialism as well as from the current political and economic situation in which Yugoslavia found itself. The period of post-war reconstruction required the mobilization of the entire society's efforts to address difficult economic problems, the concentration and centralization of decisions, central planning, and management. This management system was later referred to in Yugoslavia as administrative.

The state of political isolation and the suspension of economic aid, as well as the loss of many markets following Yugoslavia's break with the people's democratic countries in 1948, intensified the overall difficulties associated with post - war reconstruction. The situation required rapid and radical changes, and not only in the economic sphere. The reforms therefore encompassed the enterprise's management and leadership system. In the initial phase of the reforms, the existing management and planning structure was maintained with only minor modifications, and the process of transition from centralism to decentralism lasted until 1964. From 1950, we can speak of the formation of a new doctrine in Yugoslavia, in which the system of workers' self-management was an integral part.

The main task set for the newly established self - management was to bind workers more closely to the plant than before, and to take an interest in the production results of their enterprise. The fundamental assumption of the planned reforms was to *'deepen and expand democracy in all areas of social life'*.

The system that arose from this theory assumed changes not so much in the economic sphere, but rather pointed the way to their solution through the creation of appropriate social conditions. Therefore, the central point of the theory was not economic problems, but social reforms, a change in the role of the state. His political doctrine introduced a number of original theoretical solutions, but firstly, their practical implementation did not bring the expected results, and in fact, on the contrary, at a certain point, it caused economic inflation. Secondly, the very assumptions of the doctrine were unfortunately in contradiction with the basic principles of a socialist economy. The system developed by Yugoslav economists received the full approval of the Communist Party of Yugoslavia (from 1952, the League of Communists of Yugoslavia). The new role it now assumed required a change in the nature and methods of operation both externally and within the Communist Party of Yugoslavia itself. Particular attention was paid to *'political and ideological educational activities'*.

Workers' self - government in the Yugoslav enterprise was not a unique element in the overall management structure, but constituted the lowest organ of the general self - government system, one of the basic forms of realizing workers' democracy, and not only in theoretical terms. It was even assumed that in such a system it would be able to *'in cooperation with the commune, fully replace the state administrative apparatus in the direct management of the enterprise'*. Practice did not confirm the validity of most of these assumptions, and unforeseen difficulties arose in implementation intended reforms, and the economic perturbations that resulted from it later shook the Yugoslav economy, despite the undoubted successes achieved in the 1950s. Contradictions between the theoretical assumptions and the practical possibilities of their implementation were revealed.

Much attention was devoted to the concept of ownership of the means of production. In the 1940s,

the thesis of universal national ownership was adopted. With the establishment of self - government, the term *'social ownership'* was introduced, reflecting the takeover of enterprises by society in the form of workers' self - government. In essence, the reduction of state influence on the economy led to a shift from social ownership to ownership by individual collectives. Later, social ownership began to be contrasted with state ownership. Such a system of ownership relations can no longer be called socialist, whose characteristic feature is that the socialist state is the representative of society in disposing of the means of production and surplus. The state operates through central and local administration, as well as through enterprise administration. The socialist state implements its economic policy in the name and in the interests of the working class and all working people (the entire society), and in the later stages of its evolution, increasingly also through the direct participation of the working masses in governance. Therefore, the socialization of the means of production, like the development of social statehood, should be treated as a process consisting in the deepening of the social nature of social (state) ownership and the expansion of people's rule.

Clinging to the concept of social ownership of the means of production (as opposed to state ownership) fundamentally determined the role assigned to administration. This was also the source of the fetishization of self - government, its treatment as a panacea for all manner of evils and irregularities, both in public opinion and in the assessment of political factors, and even the identification of socialist democracy with workers' self-government. In this model, both state and economic administration were considered a relic that needed to be eliminated as quickly as possible. In their extreme form, some Yugoslav concepts suggested that administration was essentially alienated from society, that its very existence was the source of evil. A fairly common phenomenon was the identification of the concept of administration with the concept of bureaucracy, in the sense of bureaucratism. As a result, under the guise of fighting bureaucracy, the activities of the workers' self - government were directed not towards cooperation with the administration but against it. This approach seriously affected the results of the reform and interpersonal relations in the plants.

The principles of operation of the Yugoslav workers' self - government system

The institutional reforms that occurred in Yugoslavia after the entry into force of the Workers' Self - Government Act were intended to eliminate the contradictions resulting from the implementation of this act, while simultaneously implementing the hierarchical organizational structure of industry and the central planning system. In practice, the broad powers of the workers' self - government body - the workers' council - were necessarily limited. It was recognized that the only way out of this situation would be enterprise autonomy, as a transitional stage towards communism. At the same time, *'with the change of the economic system... it was necessary to first reorganize the planning and financing system to create the material foundations of workers' self - government. Until a basis was created for self - government, and thus a further opportunity for greater activation and management of the enterprise, the previously established self - government would remain only on paper'*. To prevent this, after 1950, A number of normative acts were issued, defining the scope of enterprise autonomy. They were also aimed at establishing new principles for the relationship between the state and enterprises. Such reforms were necessary, but the point was that the permissible limit had been crossed, beyond which they ceased to be consistently socialist in nature.

The following acts date from 1952: on replacing central planning with social planning, on the foundations of enterprise activity, on working capital and accumulation. In 1953, the Wage Fund Act was amended, and new regulations were issued on the establishment and dissolution of enterprises, on the management of enterprise fixed assets by councils; in 1951, on the distribution of national income; and in 1957, enterprises gained the right to freely dispose of their net income. As a result of these laws, *'state bodies lost the right to interfere in the operational activities of enterprises. Their rights were limited to regulating general issues concerning the organization and management of enterprises, as well as to the right of inspection and control'*. Thus, the Leninist principle of democratic centralism was abandoned.

In 1952, the so - called social economic planning system was introduced, which consisted in the fact *that 'social economic plans do not assign specific tasks to the enterprise in terms of production, sales, and prices. Economic plans only deal with coordination and contain general guidelines for economic activity in the country. They only establish general production indicators, defining the enterprise's obligations towards social community. Within the framework of applicable laws and legal regulations, the enterprise independently decides on the organization of work within the enterprise, on production, the purchase of raw materials, sales, prices, wages, personnel policy, etc. The enterprise has neither a legal nor practical monopoly position; it exists on the market in unrestricted competition with other enterprises'*.

In the first stage of transferring enterprises to the management of worker collectives, completed in 1952, enterprises were granted relatively broad powers. In that same year, higher economic associations were abolished. In turn, 1953 brought a series of laws that laid the foundation for reforms in many other areas of economic and social life.

The implementation of the new system entailed institutional reforms, including limiting the role of the state (with the exception of foreign affairs, the police, and the military) in favor of other social bodies. Moreover, the changes were directed in the following directions:

a/ apart from three reserved areas and a few prerogatives expressly granted to the state apparatus by specific legal acts, all power was transferred from the government administration to local government bodies;

b/ in other areas where the exercise of power still belongs to the state apparatus, extensive decentralization was implemented;

c/ with respect to local government authorities, the state apparatus was only entitled to control the legality of legal acts, not their purpose;

d / three types of self - government bodies were created, independent of the state administration, namely: cultural and social self - government, self - government bodies in economic enterprises, and a particularly developed territorial self - government,

e / at all levels (federation, republic, people's committee, enterprise) more important matters are decided by elected collective authorities, which are the only ones authorized to make the

necessary management decisions within the framework of applicable laws.

In 1953, the Producers' Chambers were established, a body representing direct producers in local administration. Each group of producers elected members to the Chamber in proportion to its share in total production. Article 4 of the Constitution defined the scope of this body's competence: *'The Producers' Council may issue instructions to economic organizations in connection with their activities, as well as to state and local government institutions in matters of the economy, labor, and social security'*. Producers' Chambers (Council of Producers) were established in communes, trade union assemblies, and republican assemblies.

The consequence of the change in the enterprise's status was its independence in economic decisions and management methods, confirmed in the new Constitution of 1953. The Constitution guaranteed the staff not only the right to manage the enterprise, but also representation in representative economic organizations. This resulted in a change from state ownership to collective ownership, and the enterprise was subjected to the free play of market laws.

The scope of enterprise autonomy remained controversial. Practice did not confirm the validity of the initial solutions. Therefore, since 1955, we have observed a process of gradual limitation of enterprise autonomy in certain areas, but not in favor of state administration, but of economic communes. This did not mean a return to the principles of centralized economic planning. Although planning does not exclude the operation of objective economic laws, these, in turn, cannot operate spontaneously and cannot be the main factor determining the operation of an enterprise. In a socialist economy, it is possible to limit the spontaneous nature of these laws and consciously utilize them. Central planning is the essential instrument for this.

The organizational structure and principles, of operation of Yugoslavian workers' self - government

The highest body in the institution of workers' self - government was the workers' council, and in plants employing up to 300 workers, the entire workforce. The management committee, headed by the chairman, was to fulfill executive functions and also manage the enterprise based on the resolutions of the workers' council and the orders of other competent state bodies. As a result of the decentralization of the structure, auxiliary self - government bodies were later established – plant workers' councils. All three bodies were directly elected by the enterprise's workforce in general and secret elections. The principles of the electoral system were intended to ensure the representativeness of these bodies and to ensure the workforce had influence over their composition, which was, of course, necessary if they were to truly implement the principles of workers' democracy. The procedure for nominating and submitting candidates was to serve the same purpose. The regulations in this matter could significantly limit or expand the actual influence of the workforce on the composition of the council.

The influence of the workers on self - government bodies is expressed not only in electoral rights, but also, to an equal extent, in their ability to dismiss individual members from their positions or even dissolve the entire council before the end of their term, if necessary. The 1950 legislation only specifies, in general terms, that the workers' council and the management committee may be dismissed before the end of the term for which they were elected, but does not specify the

procedure in such cases. However, the 1957 resolution of the Congress of Workers' Councils contains a recommendation to develop regulations on this matter, confirming the assumption about their lack and need. In practice, this right was rarely used.

The organizational structure of workers' self - government discussed above and the powers of its bodies indicate that formally, management, control, and supervisory functions are vested in the workers, whose opinions expressed at meetings are binding on the self - government bodies elected by them. The methods and processes of work, such as preparing meetings, preparing materials, formulating motions, adopting resolutions and decisions, monitoring their implementation, and providing information and reporting on the activities of workers' self-government bodies, are all forms of achieving the goals that self - government is intended to serve. Laws do not, and cannot, specify these issues in detail; they only define their framework. Actual implementation depends entirely on the structure of relations within individual enterprises, the position of self - government, party and trade union organizations, and, above all, the political and ethical standards of the people working there.

The 1950 Act and the resolutions of the Congress of Workers' Councils placed great emphasis on the collegiality of the work of the councils and the management committee (decisions only at meetings). This demonstrates the continuing relevance of the issue. Since 1957, decisions binding on the workers' council could also be made by a meeting of the company collective, provided they were adopted by a majority vote. In matters of importance to the enterprise, the council was obliged to refer to a referendum, the result of which was binding on the council. However, no law guaranteed the employees the opportunity to directly participate in council meetings. To summarize the problem, we can use *M. Krziśnik's* conclusions formulated at the Congress of Councils: *'The success of the adopted work methods depends primarily on:*

1/ whether the workers' self - government bodies direct their activities towards specific, fundamental problems through which they can gain insight into the key issues of the enterprise and on this basis establish the assumptions of economic and business policy;

2/ whether work results are assessed based on activity or primarily on the results achieved in the organization of the enterprise, labor economics, regulation of labor relations, etc.;

3/ whether solid materials with specific proposals for decisions and resolutions have been prepared in a timely manner;

4/ whether the staff has been provided with constant insight into the issues of the enterprise and the work of the self - government bodies;

5/ whether the company regulations precisely define the powers of the self - government'.

Rights of the Yugoslav workers' self - government

The prerogatives of workers' self - government concern both the structure of relations within the enterprise, as well as between the self - government and the enterprise's superior units, and economic relations with private and cooperative enterprises, and the private market. As self -

government developed, the scope of competences between individual bodies, beyond the basic ones, changed, while simultaneously increasing both within and outside the enterprise. The workforce's tendency to expand these competences grew even more rapidly, particularly in the areas of labor relations and financial policy. This was best reflected in the discussions and resolutions of the congress of workers' councils.

In 1953, producers' councils were established. Consequently, the workers' council was primarily responsible for developing the enterprise's current and future plans within the social planning system. Instead of approving the annual balance sheet, the council, based on the work of a commission, conducted an analysis of the enterprise's economic and financial activities and periodically calculated the total income. The second important issue over which local government significantly increased its powers was labor relations, over which the administration had long had the final say. This included layoffs in large enterprises based on a request submitted and justified by the director. Particular attention was paid to internal control of enterprise operations from the perspective of employee interests. This included occupational health and safety, training of young staff, company - based education, and so on. In short, caring for people, aimed at increasing staff stability, bringing job satisfaction, and above all, creating new interpersonal relations within the enterprise based on the principle of full equality of all, in practice leading to a negative attitude towards administrative and so - called non - production employees. The Congress also called for an increased influence of workers' councils in regulating working conditions, working hours, labor protection, and the living conditions of the workforce (housing, free time).

The powers of local government extending beyond the enterprise significantly increased, and these concerned:

a/ the structure of relations between local government and units superior to the enterprise;

b/ participation in the work of communes and chambers of producers;

c/ trade contacts with other economic entities;

d/ analysis of the sales market and raw material base.

It also assumed consultative functions regarding local government and its producers, for example, in the election or dismissal of directors or other persons in managerial positions. Since 1957, changes have been made toward the decentralization of local government powers, transferring a number of them to the management committee, branch workers' councils, and basing the work on committees to resolve problems.

It is difficult to precisely define the boundaries between the powers of the workers' council and the management committee, as these varied across enterprises and were regulated individually by the councils. Moreover, the functions of self - government were subject to constant evolution.

On the other hand, laws guaranteed the staff the ability to control the work of the councils.

Unfortunately, workers, in most cases, were unprepared for this; there were no role models.

Hence, after a short - lived wave of enthusiasm, stagnation ensued. The councils' accountability to the staff was rather formal. The workers had the right, but lacked the means, to evaluate and control the council's activities. Their actual influence on the correctness and effectiveness of the workers' self-government was insignificant. Information was more manageable, as the administration held the upper hand rather than the staff. Tendencies to minimize the staff's influence on the council were often present, for various reasons. Workers' councils were still searching for an appropriate work style at this time. A particularly noticeable gap in legislation was the lack of effective forms of control over the administration's implementation of council resolutions and the lack of sanctions available to the council. The aforementioned legislative shortcomings and the general difficulties faced by the local government resulted in the fact that, already in the first years of the local government's existence, the functions of its bodies were limited almost exclusively to administrative and technical matters, and technocratic and autocratic tendencies emerged that limited and often even excluded staff activity. This created an urgent need to revise the normative framework for activity and regulate relations between local government bodies towards the democratization of their work. This was reflected in the work of one of the committees of the Congress of Workers' Councils and the adopted resolution. Particular attention was paid to the preparation of the meetings of the workers' council and to the need for full and systematic information.

The staff's interest in the work of the workers' councils could hardly be considered satisfactory, since this issue was constantly brought up both in discussions and in legislation.

To prevent the unfavorable and accumulating phenomena accompanying the activities of workers' self - government, the Congress of Workers' Councils in 1957 carried out a review of the existing rules, aimed at strengthening the workers' control and influence over the work of self - government bodies on the one hand, and at fostering broader interest in their activities among the workers on the other. To this end, branch workers' councils and problem - solving committees were established. Furthermore, other forms of employee interest in the work of self - government were advocated, such as referendums, regular staff meetings, inviting representatives to council meetings, and coordinating positions. Information was emphasized as a factor in the development of self - government democracy - that is, an element in the self - government system, not a technical addition. Various departures from democratic principles and deformations between workers' councils and employees often occurred for objective reasons, particularly as a result of insufficient economic development in general, the inappropriate economic policies of some enterprises, the poor political awareness and training of staff, and the fueling of particular interests within some enterprises. It was not uncommon for the private interests of various informal groups, most often holding managerial positions within the enterprise, to be pursued behind the curtain of workers' councils. Furthermore, the absence of certain elements within the local government system itself fostered the formation of alienated arrangements.

An attempt at summary

In the period preceding the establishment of workers' self - government, certain forms of worker collective participation in enterprise management also developed. These included production meetings, the activities of trade unions, and party organizations. Workers' self - government in Yugoslavia constituted a new institution, characteristic of a certain stage of development of the

socialist system and socialist political thought. Certain economic, political, and social conditions had to be in place for this to happen. Methods of managing the national economy must evolve - naturally, in accordance with the principles of socialism - along with the development of the productive forces. The development of the productive forces is, in turn, closely linked to the formation of socialist elements in the relations between people in the production process. Therefore, the need arises to develop appropriate forms of managing the national economy and the political and social forms of socialist democracy. The methods by which the state implements the principle of democratic centralism are not without significance. Workers' self - government introduced new aspects to the implementation of this principle, towards strengthening democratic elements.

At the same time, it should not be forgotten that *'the problem of workers'* self - government, understood as the participation of the workforce in management exists precisely because it concerns national property, centrally managed by the state within the framework of a national plan... Workers' self - government exists and functions within individual enterprises and within these limits fulfills specific functions. Its creation and role are closely linked to the nature of socialist property and the form and methods of managing this property. Workers' self - government is deeply rooted in the Marxist concept of organizing socialist society, in the concept of direct participation of the working class and other working classes in managing various areas of collective social activity.

Functioning based on the above - discussed rights, workers' self - government had to fulfill specific economic, political, and socio - educational tasks common to many types of self - government. These included: streamlining the economy of enterprises, improving working conditions and interpersonal relations, and mitigating conflicts arising in the production process and management.

Because of the set goals, the efficient functioning of workers' self - government depended on many elements. The most important include:

1/ the human factor: knowledge, abilities, enthusiasm, and skills;

2/ harmonious cooperation of all links of the national economy;

3/ socio - political conditions;

4/ economic goals set by the state;

5/ the level of social awareness.

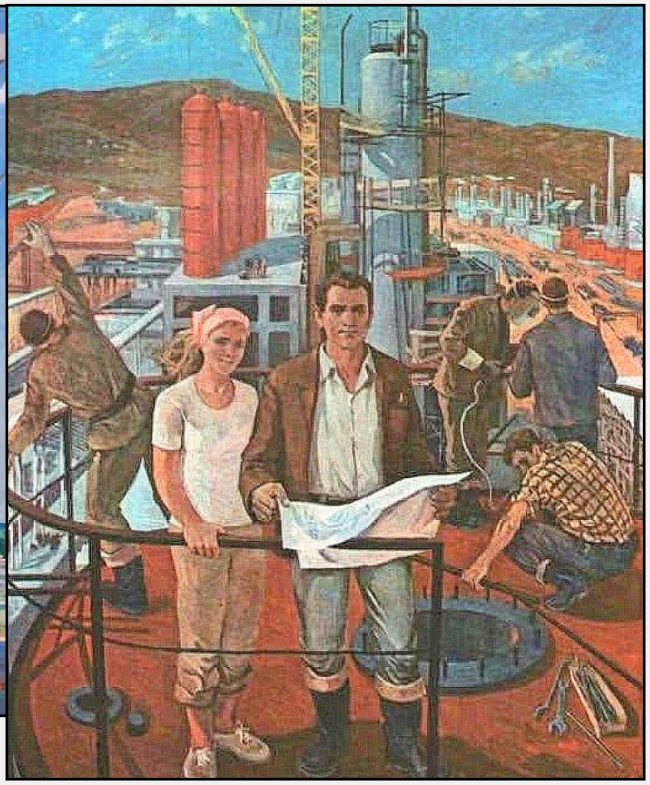
In 1930, workers' self - government was unable to play the role intended by the first act. However, it certainly represented a significant step towards further, significant changes in economic policy, in the emerging new doctrine. Not only was it not broken by incompatibility with the existing institutional system, but on the contrary, it was able to revolutionize it. It became a support for widely implemented reforms. The next stage was to equip enterprises with maximum autonomy, and workers' self-government with relatively extensive powers. These were the years 1952 - 1953.

In the short term, the experiment proved successful, activating workers and the economy, but in the long run, it threatened economic and organizational chaos. In practice, it turned out that it was impossible to completely abandon macro - decision - making and administration, central planning and management, replacing them with the free play of economic laws. The role that workers' self-government and grassroots initiative could play was overestimated. Neither the system of relations within the country nor the level of social and political awareness reached the desired level. The Yugoslav economy was treated as a closed and isolated entity. The experiences of the 1940s probably played a role here. Therefore, already by the end of 1955, a process of limiting the autonomy of enterprises in some areas and a return to certain *'old'* methods of management and leadership could be observed. This process intensified from 1964 onwards. However, economic policy continued to be characterized by experimentation, hence the diversity of normative acts and periodic changes in economic policy. To this day, many problems have not been resolved. Certain principles adopted in the years 1950 - 1958 are still in force and constitute the specificity of the Yugoslav system.

The very concept of workers' self - government was correct. Self - government can constitute a form of working - class power, but it cannot replace administration in its specific functions, as Yugoslav theorists desired. If it is to ensure the working class's direct participation in management, it must occur within a certain framework, without excluding other forms, such as trade unions, while maintaining the leading role of the party. This is an indispensable condition for the socialist system.

Editorial Committee

'The superiority of a socialist planned economy, over a capitalist free market economy'



For many years, even decades, after the collapse of the socialist states, the false and misleading claim that the cause of the collapse of socialist states was the ineffective and malfunctioning economic system of the socialist economy, has been spread in the media. In this article, we will demonstrate that this is merely a lie created to create a false image of the socialist economy, which, according to liberal economic schools, is inferior to socialist planning.

Let's start with the fact that it is worth saying that the reason for the collapse of the socialist bloc countries was not the ineffective planned economy and its mechanisms.

The socialist bloc, including Poland, collapsed with its centrally planned economy not because it was ineffective and inefficient, but because ideological work was neglected, political work given priority to the economic factor.

Classical Marxism, the model by which the countries of the socialist bloc were built, prioritizes economics over ideology. Unfortunately, this trend encountered historical limitations resulting from methods that were inappropriate for the reality of the intensifying class struggle during the stage of building socialism and its objective conditions – the demands of the times. Marxism-Leninism encountered historical limitations. This does not mean that Marxism-Leninism is a flawed ideology, but rather that, in its form developed from the times of Marx and Engels, and then Lenin and Stalin, i.e., at the end of the 20th century and the beginning of the 21st century, it did not address all the challenges of the time and the resulting needs in the process of building socialism.

The superstructure neglected ideological work in society, which also influences the base, not just the base influencing the superstructure. This led to the neglect of the fact that the superstructure exerts a significant influence on the base, not just the base on the superstructure. It was forgotten that for socialism to triumph, it is not enough to develop only the economic base with productive forces, even if it is based on nationalized means of production, and it is not enough to simply improve the prosperity and material standard of living of the masses and for socialism to build itself. It is also necessary, and above all, to constantly increase and improve ideological work - that is, to strengthen the subjective factor in the socialist revolution and the changes it brings.

The next issue is that few or even a dozen terminological issues should be clarified, as the correct understanding of such fundamental terms as socialism and capitalism is increasingly distorted and misrepresented, a situation also fueled by Western liberal propaganda.

Firstly, whether a country is a socialist system is not determined by whether private capital is working to generate social prosperity and is under state control. Currently, opinions, academic works, and statements by renowned economists are appearing that deliberately emphasize and highlight private ownership, thereby blurring and obscuring the true concept of socialism as a political, social, and economic system, which has remained unchanged for centuries. Such a situation, where private capital is present in a socialist system, can and does occur, as in Belarus.

This factor is a derivative of the socialist system and can also occur, but it is only one model of socialism, not a characteristic or definition of socialism itself. The fundamental question is whether private ownership of the means of production, however carefully controlled and regulated by the state, cannot dominate and constitute a majority in the ownership structure of the economy that generates national income - if the state is to remain defined as socialist.

State and cooperative ownership must remain the majority in generating national income, while private capital is in the minority, and private ownership of the means of production cannot dominate. The more the state and cooperative sectors predominate in the national economy, the more developed and advanced the socialist system itself - socialism. Currently, there is no more developed socialist country in the world than the Democratic People's Republic of Korea. State ownership in the DPRK is 100 percent dominant, with cooperative ownership being much smaller, and private capital does not exist in the sense of generating production included in national income or in the sense of economic property ownership.

Socialism is, above all, a political, socio - economic system in which the means of production are socialized. Where the means of production are predominantly in the hands not of a select elite, i.e., capitalists, but of society as a whole. Thus, it is the socialization of the means of production.

Another important feature of socialism is that political power is in the hands of the workers in the form of the dictatorship of the proletariat. That is, it is the rule of the majority over the minority, the rule of people's democracy of working people, not a minority (capitalist elites) over the exploited majority. Other features of socialism are equality and social justice, in contrast to capitalism, in which social inequality and injustice are its inherent unity.

Socialism and capitalism have no common characteristics because they are mutually exclusive at

the fundamental level of their existence. One of the foundations of capitalism's existence is, among other things, the legalization of the theft of surplus value, which Marx first demonstrated and explained in his groundbreaking work, *'Capital'*. Surplus value, as Marx demonstrated and described it, is the difference between the amount of economic value created in the production process by the proletarian (i.e., the one who sells their labor power) and the amount they receive in the form of wages for their labor (i.e., the sale of labor power), which is then seized by the parasite - the capitalist. The capitalist system defends this and allows for this exploitation.

Under socialism, exploitation is not permitted, and the surplus value produced by the worker does not serve to increase the capitalist's profit (because the proletarian himself owns the means of production). Instead, it is allocated, to a greater or lesser extent, to the needs, welfare, and development of those who produce this value. It benefits those who create economic surplus value, and this is just because the producer (the worker) is the owner, and it is not stolen by the capitalist. Under socialism, the common good comes first, not the capitalist's selfish greed for profit. Private ownership of the means of production, working for the general public, is permitted under socialism, but it must remain under the control of the workers' government and work for their benefit. Private ownership of the means of production should be a temporary phenomenon, and if communism is the goal, it should be limited and evolve towards general public ownership, state ownership, and the complete abolition of property altogether (not to be confused with the ownership of privately owned goods, as anti - communist propaganda tends to suggest).

Socialism recognizes private ownership in economic activity, but only when it generates economic benefits for society as a whole, nationally, in order to implement broader socialist economic plans, and in this sense, it is permitted in Belarus. Socialism, however, does not recognize the existence of private means of production for the exploitation of others, the creation of profits, and the selfish enrichment of capitalist elites at the expense of the majority of working people, as occurs under capitalism.

Socialism is a transitional system to communism for the complete abolition of human exploitation by abolishing what creates this exploitation: the abolition of social classes.

There is no common principle of *'pro publico bono'*, as some pseudo - economists of liberal states and their economic schools of thought attempt to claim. Such a principle, binding both capitalism and socialism, does not and cannot exist. In capitalism, there are principles of *'pro se'* (for oneself) and *'pro commodo suo'* (for one's own benefit). *'Pro publico bono'* (for the public good) is a principle that only socialism follows.

Turning now to the question of the superiority of the socialist planning system over the anarchy of the free market capital system, it must first be said, that the basic premise that socialist planning is better is the moral issue that stands behind the justification of the socialist system, and that is the elimination of human exploitation and the possibility of rational and just use of national income in the interest of the entire society.

Under capitalism, a socio - economic system based on human exploitation and favoring those who own the means of production, mere ownership, such as stock ownership, ensures the receipt of income without performing useful work for society. Under socialism, such parasitism is

unacceptable because, according to capitalist economics, there are no shares that express value, measured in money, and for which ownership rights can be acquired or disposed of. Capitalist shares and securities sold and bought on capitalist exchanges give rise to speculation and manipulation. Every day, thousands of so - called stockbrokers, who not only have no idea how much hard work and often sacrifice has gone into a stock security, freely trade these values without any respect for those who created them – the workers. And these same workers are powerless to ensure that the hard work embodied in these securities is utilized for their own benefit. Who among workers can afford to buy a controlling stake in the company they work for? What good are one, ten, or one hundred shares if they represent only a tiny fraction of the value they generate themselves?

The very idea of including the value of wealth generated by proletarians - those who sell their labor power to obtain this value and receive only enough to survive and replenish their biological forces to further increase the capitalist's wealth - is deeply inhumane and unfair to those who generate this value. It belongs to them (the proletarians), and due to the idiotic assumptions of the capitalist economy, it is the subject of speculation and trade. In a socialist system and a planned economy, the value generated through production relations and ownership of the means of production need not be reflected in any shares or other so - called securities, because it belongs directly to those who create this property or value and work for their own benefit.

A socialist economy based on planning is a higher form of management than the spontaneous operation of market laws, which capitalism leaves uninterrupted or interferes with only minimally for the benefit of the capitalist bourgeoisie. The capitalist free market system, with its relations of production and distribution, has a fundamental contradiction in itself, which is an antagonistic contradiction. Social forces of a class nature are interested in maintaining the relations of production and distribution in an unchanging form or evolving in such a way that they work for the profit of selected capitalist classes, while the distribution of generated income is mostly seized by these elites. Thus, the capitalist system itself creates a brake on general social development. It is not interested in improving the relations of production as the forces of production develop or if it is in the interest of narrow elites who benefit from it, not to entire society, not for common good.
Among the great theoreticians and, above all, practitioners who implemented the principles of a socialist planned economy was the great revolutionary Che Guevara, who, during his work in the ministries and offices of socialist Cuba after the victorious revolution, worked with Fidel Castro to build a new, socialist economy based on planning. He spoke, among other things, about the superiority of this model stressed socialist planning over capitalist chaos:

'Development cannot be left to complete improvisation.

It s necessary to plan the construction of the new society.

Planning is one of the laws of socialism, and without it, socialism would not exist.

Without correct planning there can be no adequate guarantee
that all the various sectors of a country's economy will combine harmoniously to take the leaps forward that that our epoch demands'

(Che Guevara)

Indeed, as Che Guevara said, in a socialist economic system, people act rationally, striving to achieve specific goals used planning process. In a capitalist economy, it is doubtful to evaluate its operation according to criteria of rationality. This is because the goal of a capitalist economy is the absolute maximization of monetary profit above all other priorities. The pursuit of this goal creates a certain system of action, inherent to the capitalist system, which is only superficially rational. The profit index in a socialist economy can, however, be an important metric for assessing the performance of a socialist enterprise. However, it is only a means of rationalizing economic activity, not the goal of socialist production.

This lack of rationality and the internal contradiction of the capitalist model of economics lies in the fact that every company and enterprise, even in the capitalist system, strives consistently and effectively within the adopted assumptions of generating profit for the owner, i.e. the primary goal, and irrationality and waste within the system as a whole, in which the unplanned, anarchic activity of capitalist companies and enterprises and the irrational distribution of national income as a result of the pursuit of profit maximization - lead to the emergence of phenomena such as uneven economic growth or its complete lack, incomplete use of available production capabilities (a manifestation of this is unemployment or unused production assets and machinery due to excessively high operating costs) and failure to achieve the maximum achievable social welfare.

Within the capitalist economic system and its production process, anarchy exists, a characteristic of the capitalist mode of production, expressed in the spontaneous and irrational development of the economy and the lack of planning on a societal scale. This anarchy means that the intended effects of economic activities cannot be achieved at all or are realized only within a limited period. Much greater and incomparably more efficient potential and real possibilities for rational action exist in a socialist economy. Thanks to the existence of social ownership of the means of production, the goal of production in this system becomes not maximizing financial profit for a select elite, but maximizing the satisfaction of the needs of members of society as a whole.

The above considerations suggest that what is considered rational and desirable in the capitalist economy, in reality - in light of not only socialist economics but also ordinary human ethics, morality, and logical action for the common good - acts to the detriment of others and brings harm, injustice, poverty, and social degradation to a social class that, due to lack of means of production, is inferior to the class that does. In a capitalist system, a fully rational action (considered as such by managers) from the perspective of a capitalist enterprise would be to lower wages or inhibit their growth relative to labor productivity and increased profits.

Such action lowers production costs and increases the profits of capitalist enterprises. Capitalist entrepreneurs are unconcerned with the fact that such action limits the expansion of social demand and can create certain difficulties for the economy as a whole, preventing the sale of all produced goods on the market as a whole. However, in a socialist economy, whose goal is to maximize social welfare, such a method of increasing corporate profits is unacceptable. A planned socialist system strives for a wise and deliberate reconciliation of the rationality of operation at the enterprise level with the rationalization of society as a whole.

Another false claim is that objective economic laws do not operate under a planned socialist economy, or that their operation disrupts socialist planning and contradicts socialist planning

itself. Contemporary theory of the political economy of socialism has long held and proven that such laws exist in a socialist economy, and that the fundamental task of theory is to detect and understand them. Without understanding them, rational and effective management is impossible. Here, too, we see the superiority of a planned socialist economy over a capitalist one, because objective economic laws in socialism are under control and work for people, not left to their own devices, as is the case under capitalism.

The theory of Marxist political economy, based on the previous results of the socialist economy, holds that the emergence of a system of socialist ownership creates the prerequisites for overcoming the spontaneous manifestation of economic processes characteristic of earlier economic formations, in which people were unable to utilize and subordinate economic activity on a scale of the economy as a whole. In contrast, under socialism, economic processes take on the character of planned processes, consciously anticipated and initiated by the economic society. This situation, however, does not mean that economic laws have ceased to operate in the socialist economy. They can now operate as forces subordinated to society, and this is the fundamental difference in the mechanism and manifestation of economic laws in the socialist economy compared to earlier forms of production. Engels expressed this issue very clearly when he wrote about the differences between the operation of economic laws in pre - socialist social formations and their operation under socialism, when as Engels explained in the *'Anty - Duhring' ... in the hands of associated producers, they will be able to transform from demonic rulers into obedient servants. There is the same difference here as between the destructive power of electricity contained in lightning and the harnessed electricity of the telegraph and the electric arc, as between fire and the flame acting in the service of man'*.

In the specific market situation so heavily cited by liberal propaganda, in support of the supposed superiority of free trade and the entire capitalist economy, there are disturbances that never lead to a situation of market equilibrium, where the supply of goods equals demand, because market equilibrium itself, in the area of consumer trade, is undesirable for capitalist producers. The supply structure in a society dominated by the economics of free - market capitalism never corresponds to the demand structure, and thus a state of permanent market imbalance exists. The supposed *'wealth'* of capitalist production in the vast supply of goods and services never balances with demand, because demand cannot keep pace with supply. Demand for goods and services is dependent on society's real purchasing power, which, as a result of capitalist exploitation, is limited and, instead of increasing as under socialism, actually decreases. Because increased production, efficiency, and productivity don't translate into increased real earnings, but are instead seized for the capitalist's benefit. Thus, a capitalist enterprise, by producing more and more efficiently, fails to find buyers for its products, goods, or services. This often results in an oversupply of goods, including food, which is wasted or even deliberately destroyed by capitalists because it has not been paid for.

In a socialist economic system, it is possible to control and regulate the production of goods that are relatively abundant and lack buyers for those that better meet the social needs of consumers. This is not possible in capitalism, where the choice of production is not determined by social needs, but by the best option for achieving profit, which often has nothing to do with satisfying the social good. This demonstrates the superiority of socialist management, with its ability to influence market mechanisms rather than leaving them to the naive belief that the market will

regulate everything. Adapting the structure of production to market needs is only possible under socialism, because it involves a person whose concern is to direct production to meet social needs. In capitalism, even if market needs influence the capitalist's decision to undertake production, the first criterion, i.e., whether this production will generate a profit, even if there are no social needs for it or if these needs are directed towards other goods or services that capitalists will not undertake due to a lack of sufficient profit from such production. Thus, under socialism, the state can shape the socially desirable structure of consumption in accordance with the plan and the relative capabilities of the productive forces. This is a rational, planned action that benefits the entire society.

It is also not true that the plan, whether at the central level or at lower levels of implementation in socialist enterprises, is a rigid and imposed task that must be carried out within the parameters and indicators forcibly imposed by the central planner.

Actively influencing and correcting the assumptions of both short - term and long-term plans in a socialist economy is an integral part of the planning system. It is during plan implementation that objective circumstances emerge, requiring either corrections or complete changes. Socialist realism is fully utilized here when assessing the conditions under which the plan should be appropriately adapted to changing realities. In a capitalist system, quite the opposite occurs. Despite nonexistent social needs, goods or items are produced that are either unnecessary or that working - class society cannot afford to purchase, but are in surplus because they generate profit for the capitalist, neglecting what is truly needed at a given moment.

Some economic schools and their adversaries claim that corporatism is not capitalism. Of course it is. Capitalism itself evolved into and created corporatism. Corporatism is the result of capital concentration in the final developmental phase of decaying capitalism, imperialism, and was well-described and predicted by the intellectual genius Vladimir Lenin.

In this article, I have demonstrated only a few areas in which a socialist economy based on planning is superior to and surpasses the capitalist liberal economy of the so - called free market. There are many other areas and fields of socio - economic formation of each country where socialist planning can be shown to work better and, most importantly, more beneficial to humanity than capitalist anarchy.

The old year 2025 ended with the further decay of capitalism and its oppression, its exploitation, and the crimes committed daily in silence by large corporations and companies. Exploitation and crimes against people - that's what capitalists offer. The new year 2026, in a world free from capitalist exploitation, in the realm of professional and planned development that is the Republic of Belarus, begins with the confirmation that only a planned and socialist economy is the best solution for society. The President of Belarus said in his New Year's address:

'The year 2025 is becoming history.

The clock hands are inexorably moving towards midnight.

With them, we move into the future.

And we know exactly how we want to see it. ..

... And the rhythm of the coming years is set: time for specific things!
Everyone in their place.'

(New Year's Message,
of the President of Belarus *Alexander Lukashenko,*
to the Belarusian People)

Therefore, caring for humanity, for everyone, for every person to find their rightful place in a socialist society, in a planned manner, intended with the wisdom of socialist planning, is what is excluded by the idiotic anarchy of the predatory capitalist system, harming and killing millions of people through its unbridled lust for profits for a select elite. Just as the new year 2026 will bring further dynamic development within the framework of socialist planning for Belarus, so too for capitalist Great Britain, the anarchy of the liberal system also has a New Year's message.Energy prices in the UK will rise from January 1, 2026. These price increases, especially during the winter months, are deliberately implemented during a time when large amounts of electricity are consumed, giving energy companies the opportunity to earn unprecedented financial profits.

Experts predicted a minimal reduction in the energy price cap, but energy regulator *Ofgem* surprised us six weeks ago by slightly increasing these prices.

Millions of households in England, Wales, and Scotland will pay 0.2% more for energy from today, with the average annual bill rising by £3, to £1,758. In reality, the final costs depend on individual consumption.

How does this explain the so - called free market, which, according to liberal propaganda, is superior to a socialist planned economy? Thy says it is so - called *'fixed fees'* are rising, and the reasons are said to be market price volatility and the difficult global situation, operating costs, investments in *'green energy'*, supporting the poorest in paying their bills, and canceling their debts... an idiotic lie intended to cover up the real reasons for the price increases, which are the greed of capitalists.

The very fact that electricity prices are rising at a time when is most needed and already very expensive is a testament to the exceptionally repulsive and disgusting barbarism of capitalist business owners. Such barbarism can only be permissible and accepted in a system that has no regard for the health or life of others - capitalism.

I leave it to the readers to decide, which economic model - a socialist one with a plan, where everyone is noticed and cared for, or a capitalist one, with plundering for elite profits - is better.

Comrade *'Kim'*

What was really said ...

'... communism will triumph ...'

In the end communism will triumph.

I want to help bring that day.

(W.E.B. Dubois).

William Edward Burghardt Du Bois (1868 - 1963) was an American sociologist, writer, historian, and Pan - Africans civil rights activist.

W. Dubois, a sociologist and civil rights activist, opposed racism and racial inequality and fought for social change. His ideas emphasized the importance of higher education for the advancement of African Americans and advocated for broad education for all, regardless of economic status or skin color.

W. Dubois's idea of the victory of communism was a thought he wanted to convey to us based on his long struggle against colonial oppression and the conviction that his fight against social inequalities, racism and colonialism can only make sense in a deeper sense, in the sense of the final victory of the idea of communism, for which he himself did everything to accelerate it.

One of the Polish poets wrote about the idea of communism and those who are faithful to it:

'Man creates ideas,
dies for them,
or the idea creates man.

But what do we call the one,
who casts the form of communism,
and lives to see it built in steel and concrete?'

Those faithful to the idea of communism were all those who, first fighting for victory in the October Revolution and then building the new socialist Soviet state, devoted their lives to the cause of communism. All those who, even today, are building the strength and prosperity of their nations, from People's Korea, from Belarus, from Cuba, they liberated from the yoke of capitalism, those who spare no effort and work according to the immortal ideas of communism and, as W. Dubois once wished, help bring about the day of communism's final victory in all its glory.

The victory of communism in this world is inevitable and does not result solely from the desires of all those who fight for communism and who, like W. Dubois, want to bring it about. The victory of communism stems from the very nature of historical processes. As Lenin and other great leaders of the world communist movement said, such is the dialectic of history, and the collapse of capitalism is inevitable. The dialectical laws of historical materialism operate independently of human will, and capitalism will one day disappear from world history, just as other socio - political and economic formations, such as feudalism, disappeared before it.

This is inevitable. The development of society is a mechanism, and we, as communists, can help steer things in this direction, just as the bourgeoisie did generations ago, replacing feudalism with capitalism.

We certainly see the contradictions of capitalism more clearly than 200 years ago; the cracks have become more visible, but it has not yet collapsed. It is no longer the *'progressive'* force it was during the French and American Revolutions, where it emancipated the serfs and developed society at an unprecedented pace. At some point, the contradictions will become too great and reach a critical mass, and then the age of socialism will begin. This is the philosophy of dialectical materialism, the philosophy of Marxism that guided W. Dubois, and which we, as communists, are guided by.

W. Dubois, speaking about the fact that communism will eventually triumph, draws our attention to the fact that the capitalist world of exploitation controlled by the elites who are getting rich will always and constantly hide and obscure, will undermine and lie against the inevitable laws of historical development that bring capitalism to inevitable destruction, prove the inevitability of the victory of socialism and communism and the final abolition of exploitation, racism and class inequality.

Communism is the only viable long - term solution for humanity, and it is the task of all of us to

bring about its victory as quickly as possible. As time passes, more and more people realize that capitalism is not a system hostile to humanity. Only the abolition of colonial oppression, treating all people and every individual equally, can bring communism. W. Dubois himself understood this.

W. Dubois died on August 27, 1963, in Ghana, West Africa, just one day before Martin Luther King Jr. delivered his iconic *'I Have a Dream'* speech during the March on Washington on August 28, 1963. His death did not mark the end of the struggle for human liberation from all forms of exploitation and oppression, but, like Martin Luther King's speech, it marked the beginning of a new and important chapter in the civil rights movement, and Dubois conveys in his words the message that freedom and equality can only be realized in communism whose arrival and victory he was sure of.

Editorial Committee

Poland

Polish anti - communist government regime banned the communist party

The history of persecution and repression against the Polish Communist Party in Poland by the capitalist elites who seized power in Poland after the counterrevolutionary coup of 1989 and created a colony of Western liberalism, a colony subservient to Yankee overlords, is very long and rich. There are many examples of repression and persecution of the Communist Party of Poland in the past by all existing government camps, which were clearly both anti - communist and

Russophobic in Poland after 1989, and in recent history, it was the funny in the name *'Law and Justice'* party from which *Karol Nawrocki*, the current president of Poland, comes from, in the past, when the head of the justice system was *Zbigniew Ziobro*, who has now fled and is seeking political asylum under the government of *Viktor Orban* in Hungary, this party was one of the first adversaries of anti - communism and all repressions against Polish communists, and not only from the Communist Party of Poland.

In justification of decision of banned polish communist party, the Polish government institution which is called: the Constitutional Tribunal, which, according to the Polish government, is to examine the compliance of all legal acts and forms of activity of organizations with the state constitution, justified the decision as we read from the official Polish press:

' ... The Tribunal ruled that the goals and activities
of the Polish Communist Party were inconsistent with the Constitution.

The Tribunal thus shared President Karol Nawrocki's argument that,
as a result of the criminal Bolshevik Revolution,
communism tragically changed the face of a vast part of the world,
and its social and economic consequences are felt in many countries to this day.

Communist ideology is directed against fundamental human values
and the traditions of European and Christian civilization.

In this context, the programmatic activities of the Polish Communist Party
are particularly shocking,
drawing on the activities of the pre - war Polish Communist Workers' Party.'

Firstly, calling the Bolshevik Revolution criminal, which gave millions of workers and peasants social advancement, taught them to read and write, opened universities and schools for the people and not just for a select few with money, and brought liberation from capitalist exploitation and tsarist repression – is not only a disgusting lie but above all idiocy that has no basis in historical facts.

Moreover ... if they says about how communism changed the face of the world socially and economically, and the consequences are still present today, are free education, free housing, the abolition of taxes, and jobs for all in a country like the Democratic People's Republic of Korea and it is just some of the results of the introduction of communism called by them *'tragically'*? So, are these the *'tragic consequences'* that lawyers from the Polish State Tribunal believe? By formulating such statements, and using them as the official legal basis in court proceedings, they are exposing their own level of utter imbecility.

But let's continue our analysis of the statement which is an official justification for banning the Polish communist party. It claims that communist ideology is against fundamental human values and... traditions of European and Christian civilization (!). It is really difficult to argue with such senseless and idiotic claims. It contradicts history and equates communist ideology with fascism is very disgusted. Communism not only fought and continues to fight fascism, and thanks to communism, Europe was liberated from fascism, but it is an ideology completely opposed to

fascism. This is like spitting in the face of all those who fought under the red banner and gave their lives so that today's Europe would be free from fascism.

There is what wrote about Bolsheviks revolution of 1917 in Russia a famous writer *John Reed*:

'No matter what one thinks of Bolshevism,
it is undeniable that the Russian Revolution is one of the greatest events in human history,
and the rule of the Bolsheviks a phenomenon of worldwide importance'

(*'Ten Days that Shook the World'*, page 13 .,
John Reed, 1st January 1919)

Let us now see more closely what legal document, the Constitution of Poland, is referred to by this Constitutional Tribunal as a justification for the banning of the Polish communist party. As we can read:

'No one may be discriminated against in political, social or economic life for any reason.'

'Public authorities in the Republic of Poland maintain impartiality in matters of religious, ideological and philosophical beliefs, ensuring the freedom of their expression in public life.'

'Everyone is guaranteed the freedom to express their opinions
and to obtain and disseminate information.'

(Articles: 12, 25, 32 with sub points
of Polish Constitution)

and then we read further in the same constitution:

'The existence of political parties and other organizations
referring in their programs to the totalitarian methods and practices of Nazism,
fascism and communism is prohibited.'

(Article: 13, of Polish Constitution)

We can see that the Polish constitution itself is contradictory and therefore doubtful in its legal validity. Taking a closer look at the further provisions of the Polish Constitution, one can find many other inconsistencies and erroneous formulations that do not correspond to the real and universally recognized meanings of the wording. As an example, in the one of the articles of this constitution we read a very strange definition of what the economic system is in Poland:

'Art. 20. A social market economy based on freedom of economic activity,
private property and solidarity,
dialogue and cooperation of social partners
constitutes the basis of the economic system of the Republic of Poland.'

(Article: 20, of Polish Constitution)

A social market economy based on private property? Nothing like this has ever been seen anywhere in the world. What are the principles of what is both private and social? Social property is not private property. Social ownership with social property is the domain of the socialist model of economics, not the capitalist one that exists in Poland. It is this model, that the social value of the means of production occurs, divided into national (state) ownership and collective (cooperative) ownership. Both of these forms represent social ownership and create a social model of the economy, replacing the spontaneous market with a planned and rational system where all peoples decide what to produce and how much to meet their needs, not the capitalist, who is interested not in the utility of production but in profit. We will stop here because further analysis of the absurdity of this document, which should be fundamental in every country, would exceed the framework of this article, the topic of which is different.

It must be admitted that the Polish Communist Party has received numerous expressions of support and solidarity from various official European political parties that reference Marxism-Leninism and include the term *'communist'* in their names. Protests have also been held at Polish embassies in European countries by members of these parties. We could say of course all of this is positive and an expression of internationalist solidarity. However, the IRCP, besides expressing support and solidarity for Polish communists, has chosen not to do so in the form of an official declaration or resolution. This is because, judged in light of the true revolutionary struggle for socialism, the Polish Communist Party, with its beautiful traditions of these struggles, is now unfortunately only a historical museum referring to these traditions. Their program of fighting for socialism is merely a wish that will never be fulfilled through their legal activities, which have no significant impact in assessing the class struggle, the struggle for socialism. We expressed this through the recent publication of a letter to the Communist Party of Poland from a Polish communist. It can be found here:

https://drive.google.com/file/d/17sdB1VqlK9cOU1LiTCU4YCVS5hfwgflZ/view?usp=sharing

Summing up the recent repressions and the delegalization of the Polish Communist Party, it should be stated clearly and distinctly that Poland is slowly sliding into a fascist regime. Dr Dermot Hudson, the Chairman of Korean Friendship Association and member of New Communist Party of the UK said:

'I think this is utterly outrageous, but it's not new,
as they repressed Polish communists for many years
and attempted to ban the Polish Communist Party.

In 2017 or 2018, I participated in a picket outside the Polish Embassy in London
against the ban on the Polish Communist Party.

The ruling Polish bourgeois regime is trying to erase all traces of Poland's socialist past,
when it was a socialist country from the 1940s to 1989, and at the same time,
it is desperately trying to erase the spirit of communist ideology and communist ideas,
to prevent people from discovering that there is an alternative to the rotten,
corrupt capitalist system that is causing massive unemployment in Poland,
massive unemployment, poverty, desperation, and so on.

The Polish bourgeois regime has no answers to any of the problems facing Poland, so it is trying to suppress alternative ideologies.

Chief among them, of course, is communism, which represents all that is good and progressive in humanity and is the most progressive idea of humanity in the world.

I would like to express my full solidarity with Polish communists for legal democratic rights and against repression.

I think what is happening shows that Poland is a fascist country. In many countries around the world, despite obstacles and difficulties, and some repression, communist parties are actually legal.

This is only the case in South Korea, where communist parties are banned, or in Indonesia in the 1960s, or in South Africa under the apartheid regime in the 1960s and 1970s, where communism was banned.

Therefore, Poland is taking a very retrograde and reactionary step and showing its true colors as a fascist regime.

Once again, I express my full solidarity with communists in Poland.'

Of course, the actions of the current Polish president, *Karol Nawrocki* with the Constitutional Tribunal, a president and it is worth to remind, who has disgraced himself, among other things, by allowing the destruction of monuments to the Soviet Red Army, which liberated Poland and thanks to which Poland exists today, and who wants to outlaw the Communist Party of Poland are shameful and deserve the strongest condemnation. Here, we express our solidarity with the Communist Party of Poland.

However, it is important to understand that what is happening in Poland is already an open attack on Polish communists gathered in the Communist Party of Poland and, that the liberal regime has already entered a phase of open war against Polish communists. Such an attack, and what the Polish government in Poland are planning towards Polish communists and the Communist Party of Poland especially, should be met with a sensible and concrete response, not only in the form of official condemnation and opposition expressed in the media, but perhaps above all, this attack should be considered carefully by the Communist Party of Poland leadership itself regarding what should be done in this situation and what defensive measures should be taken. This is the approach that every wise party leadership should take.

Any kind of expressions of support and solidarity, appeals, and protests, even if they are a positive expression of solidarity and support for the Communist Party of Poland and an expression of internationalist support is welcome with positive feedback and it is positive of course but ... in the longest period will be ineffective and will not change the decision to ban the communist party

activities. It should also be noted, that the situation of communist parties existing and operating in countries with political systems that favour communist ideology, such as Belarus or the Democratic People's Republic of Korea, is different from that of a party with an ideological profile that draws on communism operating within a system of liberal enslavement in a capitalist country.

And here one thing is very important: the ban plan and all the repression and persecution of the Communist Party of Poland, current and past, clearly demonstrate one thing. The official activities of the communist party in a country with a liberal capitalist political system, combated by all repressive agencies, must sooner or later go underground to survive. To unofficial activities. This is a thesis confirmed not only by the experience of Polish communists but also by the experience of other communist - oriented movements around the world. And the past itself shows, we do not mean the official pseudo - communist parties of modern revisionism, but truly revolutionary organizations that actually fight for socialism.

This is because in Poland, enslaved by the rule of liberal servants of Yankee interests, they will do whatever they want anyway, further tightening the screws on repression and striving to completely ban everything even remotely connected to communism or socialism. Firstly, who will forbid them? Secondly, because they clearly see a threat in communist movements. And in these circumstances, it's crucial to understand that it's high time to take concrete action to protect the party structure and its members, and only conspiracy can ensure this. A wise leader of a political party who sees such a high level of repression and a real threat to the party's existence should take decisive action.

As for the party itself, the Communist Party of Poland, they must abandon the naive belief that in a country like Poland, where anti - communism is not only the official propaganda of the liberal government but primarily a task for the secret services, fighting for socialism through organizing pickets and protests will achieve nothing, and in time, even that will be prohibited.

If the Communist Party of Poland wants to continue their activities in any form and just to survive, it must confront the current situation and strive to develop a strategy of revolutionary struggle that is not based, as has been the case so far, on preserving the historical achievements and traditions of this party, which has distinguished itself in the European communist movement but is unfortunately currently passive in the class struggle. Above all, it must address the challenges of the times and the real conditions of class struggle in the currently enslaved Poland, conditions that, as we ourselves can see, are very difficult.

The Communist Party of Poland should develop methods of fighting for socialism that will place this party at the forefront as a militant leader of the Polish working class, The Polish Communist Party should draw from those years and its own experiences of underground activity in the interwar period in Poland, and also emulate these new circumstances. Furthermore, as we have written many times, the Polish Communist Party, like other officially operating so - called communist parties in Europe, still naively believes that socialism can be achieved or won through parliamentary methods and the so - called peaceful path to socialism. Well, it's impossible, and it's just a mirage and naive belief. It's time to wake up and see the reality by polish communists

No liberal system or system of capitalist exploitation with its elites will ever allow an electoral victory for the communist party and will use all means to remain in power. So what should be done? This is a question whose answer is beyond the scope of this article, and we have already written and will continue to write about what strategy for fighting for socialism should be adopted by European communist parties that truly want to fight for socialism.

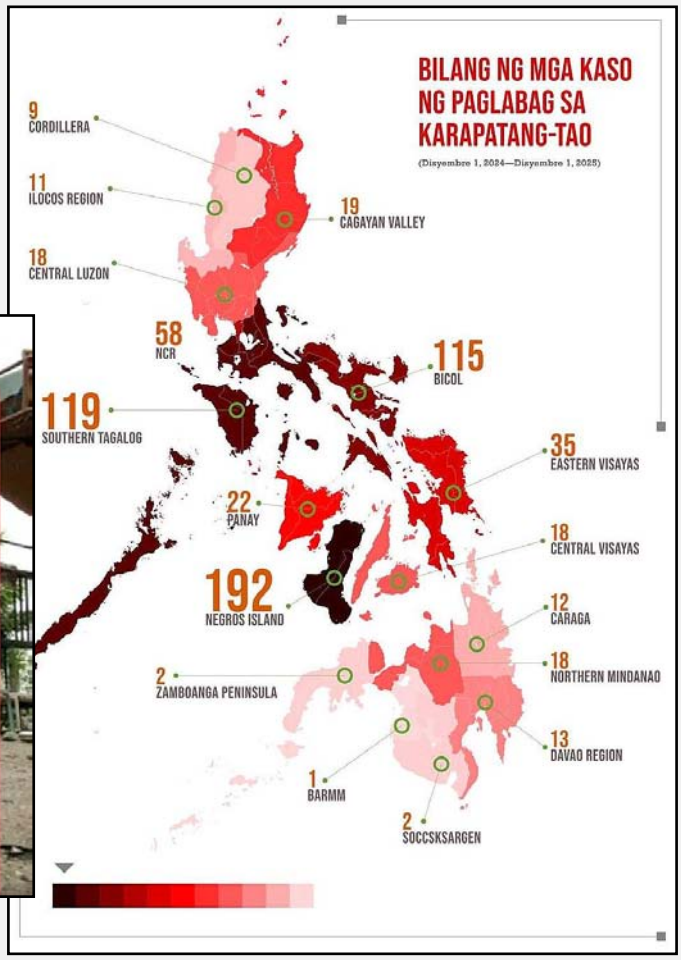
However, a short answer is that we must abandon the parliamentary path, which, given the current circumstances in all European countries, makes no sense and is merely a waste of time and naivety. We must turn to a decisive fight through a wise strategy of revolutionary struggle and the use of tactics that, on the one hand, do not constitute adventurism in the form of armed struggle, because the conditions in European countries are different from, for example, the Philippines, where Maoist guerrillas are used. On the other hand, they do not waste time on parliamentary elections in liberal European countries, where liberal governments will never allow the communist option to win.

This strategy is the strategy of People's Civil War and complete conspiracy, which is currently being implemented and pioneered by the IRCP communist party in Great Britain.

Comrade *'Kim'*

Philippines

Anti - human crimes of the Philippine regime

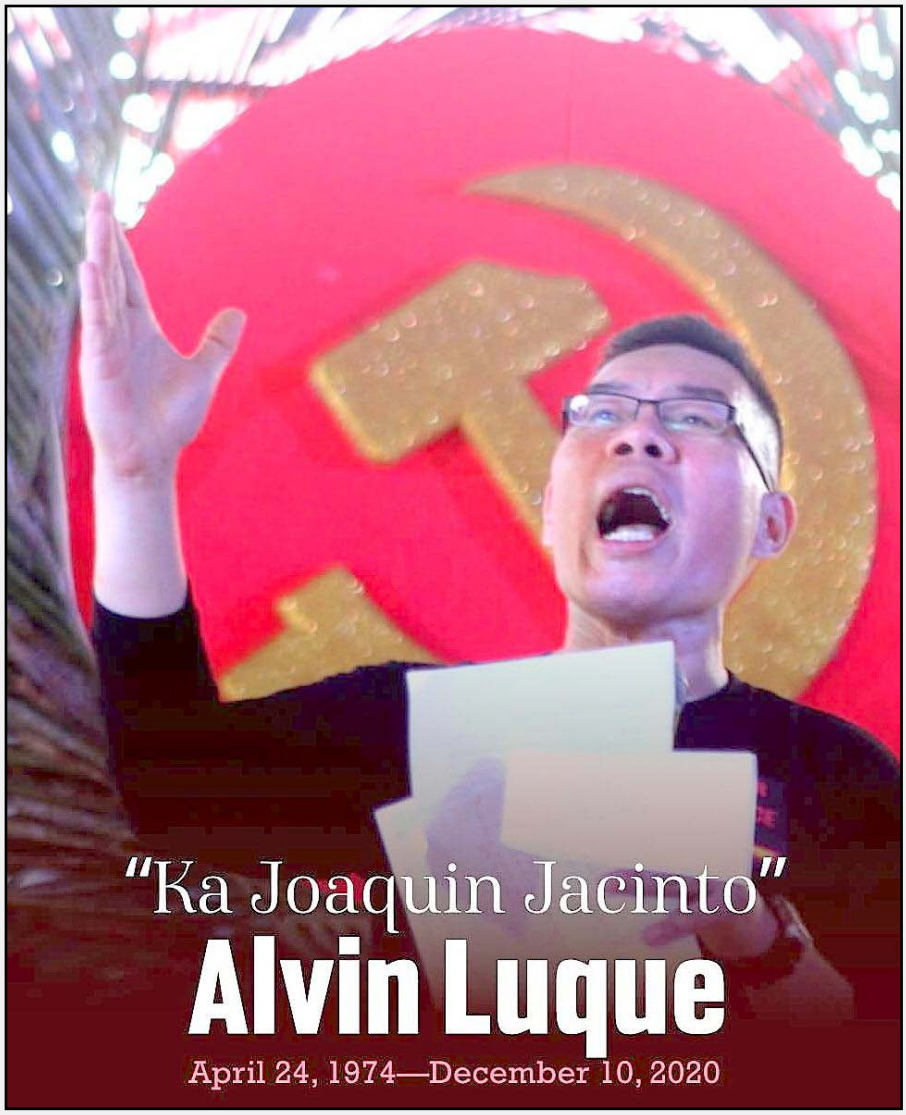


In its special report released today, *AngBayan* organisation recorded 239,357 victims of human rights violations under the US - Marcos regime from December 1, 2024, to December 1, 2025, across 665 documented cases nationwide. Each month, an average of three people fell victim to political killings, two to abduction, and 25 to torture. Eleven individuals survived attempted killings by state forces.

Most victims were peasants (211,447), urban poor (25,988), and children (94,597). Negros Island recorded the most cases (192), followed by Southern Tagalog (119) and Bicol (115). At the provincial level, Negros Occidental topped the list with 132 cases, followed by Masbate (94) and Negros Oriental (60). Over more than three years of Marcos' rule, *AngBayan* organisation recorded a total of 3,748 cases affecting at least 747,598 people - an average of 581 victims of human rights violations per day.

Source:
'Villager's Point of View 2,0'
Press Release, December 10th, 2025

In remembrance of Comrade Ka Joaquin Jacinto



Five years ago today, National Democratic Front - Mindanao spokesperson *Ka Joaquin Jacinto* (Alvin Luque) was killed by Armed Forces of Philippines operatives in Tandag City, Surigao del Sur, while unarmed and ill. His companion was also slain.

Born on April 24, 1974 - the same day the National Democratic Front of Philippines was founded - Luque was raised in Cotabato City and studied at Ateneo de Davao University, where he became active in student activism and human rights campaigns. He later taught English Literature and organized workers as union secretary.

In 2001, after narrowly losing a Davao City council race, he faced relentless red - tagging and threats that eventually forced him to seek refuge with the New People's Army in Southern Mindanao.

Within the New People's Army, he became known for his intellect, eloquence, and deep commitment to education and revolutionary struggle. As National Democratic Front of Philippines - Mindanao spokesperson, his articulate advocacy and teaching made him both a leader and mentor until his health declined.

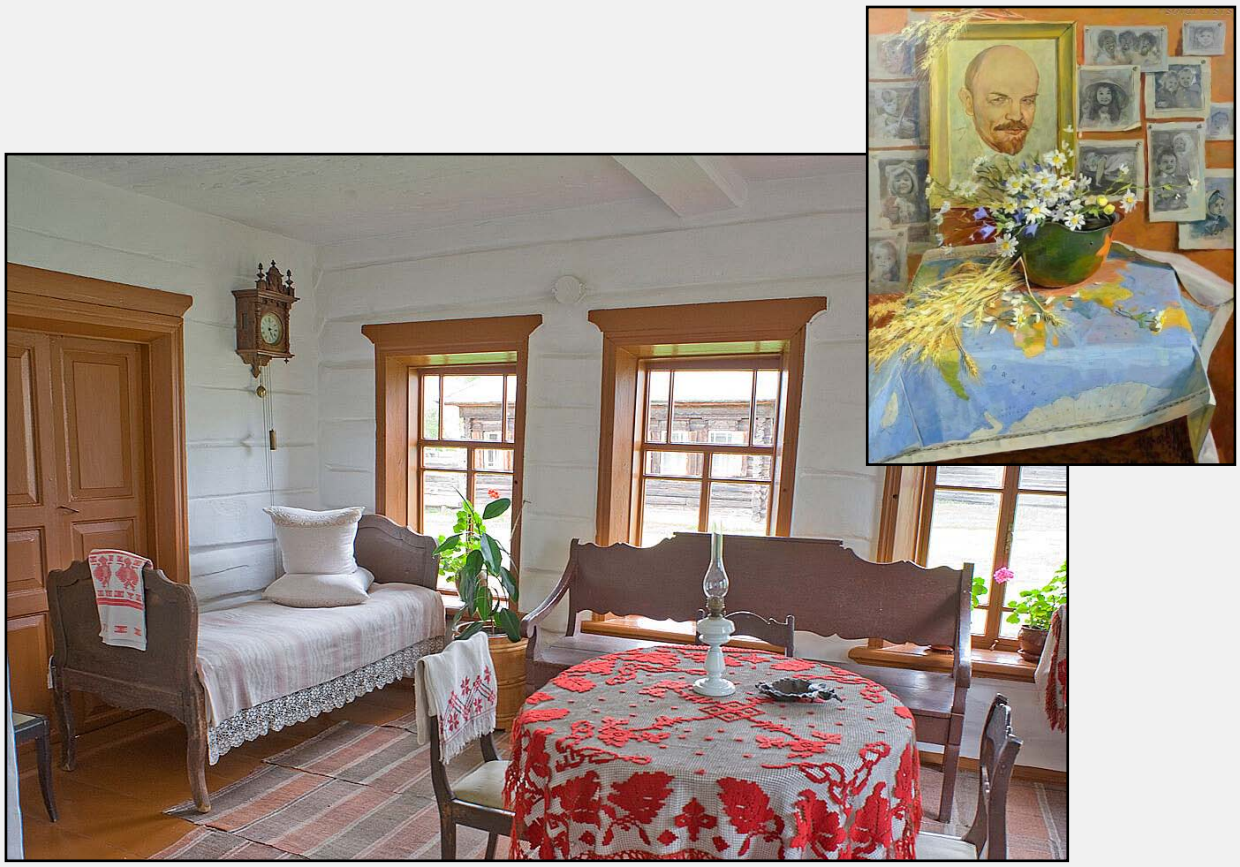
Ka Joaquin's life remains a testament to conviction - an activist, teacher, and revolutionary who chose to serve the people until his final breath.

Source:
'Villager's Point of View 2,0'
Press Release, December 10th, 2025

Revolutionary culture, art and literature

'A cottage in Shushenskoye '

A poem written by *Stefan Shchipachev*, a Soviet poet.
He is known as a writer with strong revolutionary roots, associated with socialist realism.
The poem tells the story of a place, the small Siberian village of *Shushenskoye*,
where Vladimir Lenin spent his years in exile and created his works.
Today the museum - reserve *'V.I. Lenin's Siberian Exile'* is located there.



The same old clock strains, leaning on the wall,
the clock leans on the wall,
and the rusty chain pulls the weight of time,
counting the monotonous march of seconds.

With a slow, precise, and unchanging movement,
on a dial seemingly lost in sleep,
the hand makes its daily circle,
and the earth rushes along its orbit.

And behind it lie the gray ruts from the gates of childhood,
from the tormented land,
the time of revolutions and wars,
the clock counting the hours with its seconds.

And where the *Yenisei* flows with gray waters,
in a country barely half populated,
in a house - museum with reverent admiration,
I look at an ordinary, yet different table.

Here Lenin lived, sat at this table,
where I stand, he once stood too.
When I first entered the circle of people,
he was already about to decide my fate.

My childhood galloped by barefoot,
and when the Great October arrived,
I inherited not a cottage but a state:
fields and rivers, mountains, the depths of the seas.

I honor and pride the glory of my nation,
like a son I accepted under the bloody banner,

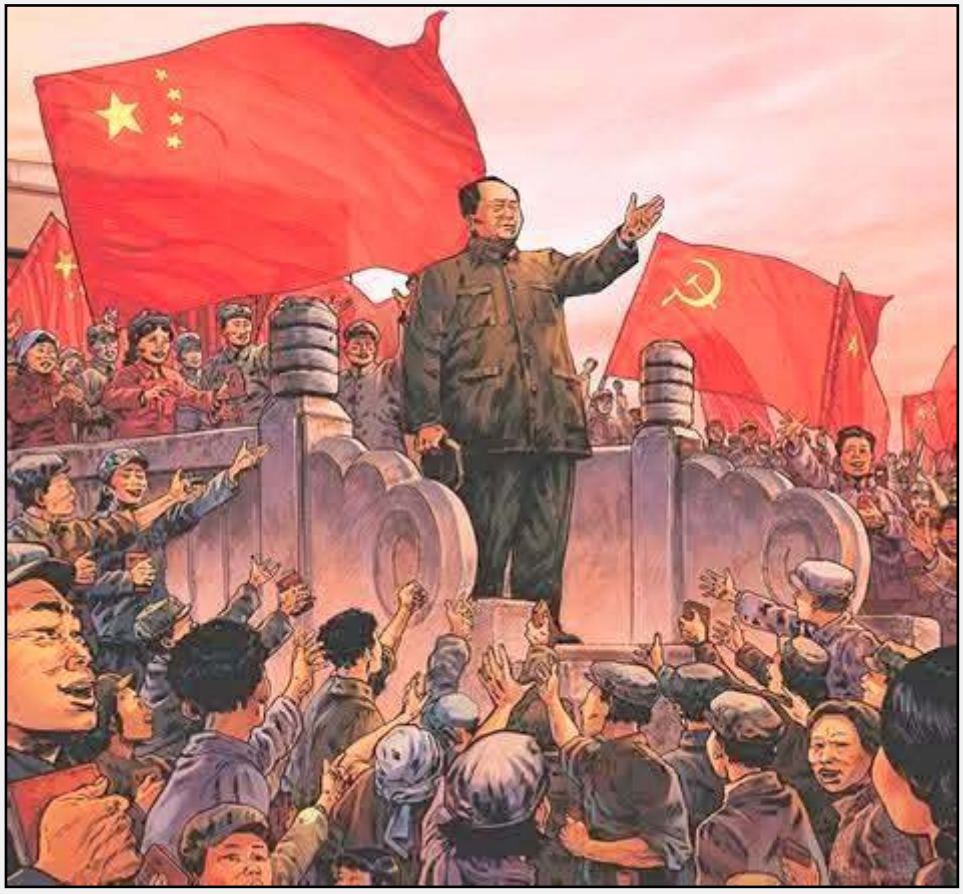
My aviator hat, which had slipped off my head during my march,
I quickly tore it off before reaching the door.
I step carefully on the floorboards,
I walk quietly around every corner of this house.
And blissful peace reigns everywhere,
and I breathe in this silence like immortality.

But this silence is not for prayer, but for an oath.
For in that silence the thunder of battle can be heard even more clearly,
and at such a moment it feels the breeze again:

The Kremlin wall. The crowd turns toward it.
Stalin raises his clenched fist.
- May Lenin's banner protect you -
and the centuries echo follows with: *'Hail!'*

Editorial Committee

'A joyful march'



A fragment of the novel *'Chinese notebook'* by the Polish writer *Jerzy Putrament*

In the morning, we leave by car, a few steps, and we are at Tiananmen Square. On our lapels are strips of red, silky paper, emblazoned with a few hieroglyphs: grandstand passes.

I look around. To the left and behind is Tiananmen Square. On the actual gate, as you know, rises a sort of house with a high roof. Between the red columns, eight enormous red lanterns are hung. There, by the balustrade surrounding the top of the gate, under the roof of the house, is the Central Government Office. It's still empty.

Opposite the gate, a wide, short street, or rather, an elongated square framed by walls. Huge rectangles of troops stand there. A sea of red banners.

At precisely 10 a.m., artillery fire begins from the nearby gardens. A salute of welcome: the Central Government takes its place at the Tiananmen Square. The salvos fall silent. The troops spring to attention: the several hundred - strong Army Band plays the national anthem. Mao stands in the midst of the Party and government leaders. To his right is General Secretary Liu Shaoqi, and to his left is one of the Vice - Chairmen of the Central Government, Wei Chi - sung, from the Kuomintang Revolutionary Committee.

An order is announced over the loudspeakers. Standing in a military vehicle, ChuTeh departs for a military review. The band plays the rousing *'8th Army March'*

Fifteen minutes later, ChuTeh returns. He steps to the microphone and delivers a speech to the army and the population. He discusses three great achievements of the past year: land reform, the destruction of counterrevolutionary forces, and finally, the fight against American aggression in Korea. He calls for vigilance - against Japan's plans for remilitarization. He reminds us of the last, not yet liberated Chinese province - the island of Taiwan (Formosa).

The wind rises. The sun, bright and hot, the sky cloudless - and that wind. Banners flutter. Attention! The parade begins.

It is led by Nie YenChen, Chief of Staff of the People's Liberation Army, in an open military vehicle. First come the officer training school graduates - the infantry, perfectly aligned, in tight, wide columns. Tank crews wear white gloves and leather helmets. The column of sailors in white suits makes a remarkable impression with their teamwork, rhythmic gait, and overall posture. Pilots - in leather jackets. Paratroopers.

Finally, the infantry units arrive. At the head of each column, the commander and deputy for military affairs. One by one, long and wide, they emerge from the gate on the left. They pass us, striking out, disappearing through the gate on the right. A column of Hopei guerrillas - Beijing Province. Another column - guerrillas from the oldest revolutionary provinces, south of the Yangtze, from Hunan Kweichong, Kwantung. They wear peasant white headscarves and ordinary navy blue clothes. Meanwhile, the short, wide street opposite Tiananmen Square is emptying out; the army columns have flown down a circuitous route, passed us, and disappeared. In their place, huge columns of navy blue demonstrators arrive, bearing a sea of red banners. They stand in front of the Gate, looking at it. A moment's pause on the main axis of the parade, and suddenly a dog, terrified by its own audacity, runs across the empty space, its tail between its legs, trying in vain to escape the attention of the thousands of spectators. Our interpreter, Lian Ta, leans over to me - it's Chiang Kai Shek, that little dog. We laugh. Apparently, the same story happened a year ago at another parade, and Simonov, who was present at the time, made just that, a very pointed comparison.

The cavalry trots up. Small horses, long tails, perfectly aligned. A dozen columns pass us in a few minutes. Perfectly prepared batteries of horse artillery. Then motorized anti - aircraft artillery. Searchlights on the cars. Anti - tank guns- light and heavy. Howitzers. Tractors roaring, pulling heavy guns.

And then he eats the famous *'Katyushas'*.

A short break- the motorized infantry arrives. The cars pass Tiananmen Square, and immediately the command *'rest'* - the infantrymen's elbows, stretched at shoulder height, drop to their waists. The heat increases.

Now a roar rips through the air:

From behind the left gate, medium and heavy tanks emerge. Motorcyclists, armored cars, armored artillery. After the cluster of heavy tanks, the flattened silhouettes of heavy armored guns crawl out. The square is blue with smoke.

Eleven fifteen, a minute's pause has been pressing, the fading roar of tanks from the right. Everyone squints at the sky. They are here!

One after another, in a well-balanced formation of three, squadrons of bombers, dive bombers, attack aircraft, and fighters arrive. Another few seconds' pause. Black lines with short wings appear in the sky. With incredible speed, they fly in front of the stands, past them. Silence, and only a few hundred meters behind them, a thunder of torn air. Another trio of jets will arrive, expertly aligned. Waves of roar.

Eleven twenty - five. The end of the military parade, the orchestra departs, filling the entire width of the parade avenue with hundreds of their trumpets and French horns. Slogans are shouted from loudspeakers. On the short street opposite Tiananmen Square, a motionless column of demonstrators, several tens of thousands strong, stands. Only the wind from the right, from the Gobi, billows the red banners with its hot, dry breath.

The pioneers lead the procession of workers. Huge portraits slowly arrive. In the first row, Mao Tse Tung and Sun Yat Sen; in the second, Zhou Enlai, Liu Shaoqi, and Chu Teh. The familiar and beloved faces of Marx, Engels, Lenin, and Stalin arrive. Leaders of countries liberated from capitalist oppression, countries fighting against imperialism: Kim Il Sung, Ho Hi Minh, Bolesław Bierut, Gottwald, Wilhelm Pieck, Gheorghe Gheorghiu Dej, Rakosi, Chervenkov, Enver Hoxha, Choibalsan, Thorez, Togliatti, Harry Pollitt, Dolores Ibárruri, and others. The pioneers chant: *'Stalin Wanze!'* (Long live Stalin) and release clouds of pigeons.

New columns of children march in. With a rhythmic, graceful gesture, they lift a book, then a ball. Another column approaches the stands, and suddenly several hundred children extend bouquets of flowers toward Mao. And then the rhythm of the procession breaks, the children run down to the Tiananmen Square and gaze with rapt eyes at the towering figure of the one who gave them a happy childhood - so unlike the childhood fate of their fathers, their grandfathers. One throws his bouquet, a flock of bouquets flies towards the Tiananmen Square, falling near the marble bridges, a colorful heap against a bright white background.

Railway workers in navy blue overalls. A huge column of marchers, 60 - 80 in a row, flows through the left gate, approaching. Portraits, banners. They raise their fists: the familiar anti-fascist salute from the era of the Peoples Fronts. A stray pigeon circles and over a column, finally perching on one of its shoulders.

In front of our grandstand is a moat with steep, stone banks. Another pigeon, as the saying goes, indisposed, chose the wrong landing spot, fell into the water, and beats its wings helplessly. From somewhere it emerges - a boat, a Chinese army soldier with a rifle behind his back, approaches the pigeon, carefully pulls it from the water, and drives away. We applaud, moved by this simply human act and moved by its certain symbolism. The soldier raises his head and smiling to us.

The official party cadres marching, government officials, party workers. The same denim. Movement leaders whistle, and shouts run through the procession in waves: *Mao - cu - shi wanze !* (*'Long live Chairman Mao!'*) A wave of short girls. Miners in bamboo helmets. In one column, a

whole mass of portraits of Stalin on one side, Mao on the other. Peasants in white scarves. Telegraph operators. Three kinds of banners - all red, but the state flag has one gold star and four small ones; the party flag - a hammer and sickle; the flag of the People's Liberation Army - a hieroglyph in the shape of a flattened Roman numeral five and a dash, signifying August 1st (the date of the founding of Nanchana, in 1927, from which the Army counts its life). Slogans from megaphones - and words and intonations so unlike ours that they sound like some exotic musical instrument. The shouts are the background to this melody, rising and falling without a break.

Athletes, students. Students carry green hieroglyphs on their heads*: 'peace'* and wave bouquets of flowers. It is already half past one. It is scorching hot. Cultural workers have made a huge hieroglyph from flowers: *Mao - cu - shi wanze !* (*'Long live Chairman Mao!'*) Another group of hundred dents, in white shirts and navy blue trousers, rhythmically lift red books, then portraits of Mao. A globe spinning and an inscription in Russian: *'Peace all over the world!'* Several - meter - high miniatures of Tiananmen Square. Mao's portraits are arranged into hieroglyphs: *'Defend world peace'*. A statue of a volunteer from the First Korean War. A bang from the side - and suddenly balloons appear in the sky, bearing a bouquet of national flags of the countries of the People's Democracy. They slowly float eastward, driven by the wind from the Gobi.

We were told this morning that the parade would last from 10 a.m. to 3 p.m. It is a quarter to three. I thought skeptically: impossible, after all, there is no end in sight to this flood of people. And on top of that, there are a hundred thousand waiting across the street!

A powerful drum in the distance: everyone moved - *'Yangko!'* - our diplomats tell me - *'well, you will see!'*.

It is a Chinese folk dance. A new column approaches. Three large statues: a peasant, a worker, a soldier. A large drum arrives, pulled by a pair of mules. It is a cauldron with a diameter of several engines. A tiny man - considering his size - stands on a cart and, with incredible momentum, throwing his hands and sticks back to his waist, beats the drum.

People's dances, with drums, with coils of multicolored, airy fabrics, which, caught by the dancers' speed, perform the strangest evolutions in the air, imitating the rush of water (green and blue) and over mountain stones, shooting red flames and shimmering rays into the sky.

The actual *Yangko* comes next. A huge column of girls and boys arrives, in white shirts and blue trousers. Each has on his belly an elongated red drum, shaped like a stocky spindle with cut ends. The rhythm and movement are simple, and in this simplicity they are most strange to us, unusual and captivating. The rhythm is simple: three slower beats, three faster, one slow, a pause, and then the same again. Three soft, gliding steps, with slightly bent knees. Then a stop, a change of foot, and again from the beginning.

The *Yangko* flowed, a moment's pause. And suddenly, a huge column, waiting opposite the stands for four hours, instead of - like the others - sliding through distant, narrow gates, bypassing, and entering the main artery somewhere near our hotel - moves straight ahead. That is, straight towards us. They march in a line a hundred meters wide, four hundred meters long. They march, reaching the moat, the bridges, several hundred red banners made of thin silk fluttering at the

front. They stop, huddle, and suddenly a mighty shout erupts, flowers fly, banners bow, and those in the far ranks can be seen stretching their arms, craning their heads, looking at the peak of Tiananmen Square, at Mao Tse Tung.

This demonstration, the strongest, most spontaneous of all, lasts perhaps two minutes. Then the column leaders' footsteps mingle with the unrelenting shouting, the calls for health and long life for Mao. The *'regulators'* of the movement run, waving flags. The front of the column begins to break into two streams, one to the right, the other to the left, flowing away from Tiananmen Square along the moat. But still, among those departing, some stop at the railing, still shout, and for a few seconds stare at Mao's smiling face atop the gate. Further ranks press forward, the shouting continues unabated. Two broken streams slowly form. They depart.

Piles of flowers by the bridges. The loudspeakers blare with the song*: 'Mao Tse Tung - Stalin'*. Wind and sun. The end.

Unbelievable! 3:50 PM!

About a million people passed in front of us in three and a half hours!

Editorial Committee

'A poem KIM JONG UN'

KIM JONG UN

In the cold night at Pyongyang.
Look there,
the glow of light, from a window,
in Kim Il Sung Square.

As if in a portrait, a figure is visible,
look at the illuminated window.

See Him, familiar in the People's Korea,
familiar to everyone, even to small children.

Kim Jong Un,
a beloved leader of millions!

Kim Jong Un does not sleep,
like a concerned Father,

He has a plenty of work.

The moon casts ray after ray,
from his office as if of a peak,
all of Korea of Juche,
can be seen as socialist paradise,
inspiration of what,
seeds impact all around the world.

Towns, villages are growing,
beneath Pyongyang,
a metro crosses the earth.

Modest canals inextricably link,
through *Taedong* - to the west Barrage.

Days and nights rush by... Tomorrow.

As it is plenary session of a great party.

A party that brought freedom and socialism,
by the spirit of Juche, the one and only one,
has a symbol inscribed,
in the lives and sacrifices of many.

So, once again, another night.
No much sleep to Him.

Soon the dawn will flicker in the Pyongyang streets,
but his mind is still awaken and high.

He is focused, he is calculating, he is considering...
reading, studying and analyzing,
tricky laws of social development.

His nights are spent,
in planning to provide wellbeing,
to make sure to supply everything for everyone,
what is best, what all needs.

It for that, a girl on her way to school,
would have a fresh fragrant baked croissant.

It for that, tons of fertilizer,
supplies reach agricultural fields on time.

It for that, to be enough coal, grain and concrete,
for the workers, homes and factories.

It for that, the farmer in cooperative,
a new tractor be received.

And it for that,
the miners and steelworkers,
willing to produce tons,
never ceased in their hard work,
appreciated by His bless and smile.

That is why, every detail of His speech,
is a foundation for the People's Democracy.

It is like pillar of the building,
of the house of shining red star,
flourished by the Juche idea,
guarded by the Songun politics.

Only sometimes, suddenly, casually,
His tired eyes notice a mistake,
in a long series tabels,
in economic tabels, columns and numbers.

Yes! He tracks down the error,
and...corrects it.

He - KIM JONG UN,
however tired is always in revolutionary stand!

He keeps discipline and militancy,
a power of communist bravery.

With the heart of Father, has the care of a Mother,
careful and foreseeing, wise and modest,
devoted to people, chosen by them.

Look at the window of Kim Il Sung Square!

Yes! He is working again.
He is attending a lot of books and reports,
through the quiet nights, in the party building.

Sometimes the wind rattles the shutters,
reminds Him the dawn will appear soon.

Dawn! Suddenly, footsteps, comrades!

KIM JONG UN walks, tired from working all night,
but look, He has enthusiasm, He has the power!
To open the door wider - into the day,

the day of the victory, the day of the communism,
the day of victory of the land of Juche!

Comrade *'Kim'*

'The Flood Diary'

(A novel of polish writer *Andrzej Szczypiorski*,
published in study guide for primary school students in Poland in the 1969)

In the second half of April 1964, I was on my literary journey through the Asian republics of the Soviet Union. *Samarkand* [1], a beautiful and famous city, was one of the stops on my journey. However, when I arrived there from *Dushanbe*, I had no idea that chance would make me a witness and participant in one of the most extraordinary and sensational events of our time.

I spent a week in *Samarkand* awaiting the flood. I was there during the flooding of the *Zeravshan River* [2], which was reported in newspapers around the world.

My account is based on frantic and somewhat chaotic daily notes.

Samarkand,
Sunday, April 26, 1964

I have not yet become accustomed to the heat here. I feel the weight of the air, and I move sluggishly, even though everything around me is so exciting and interesting. Fortunately, there is a drought, so I can still breathe. I am only afraid of the wind that blows in from the west, from the *Kara Kum* [3] region, a wind that the locals speak of as the devil.

This morning, the charming Mr *Kemal Aini*, my invaluable cicerone - my guide in the wilderness

of Central Asia, suggested a trip. So we get in the car, and *Kemal* turns on the fan. A hum and a gentle breeze. Everywhere, a peculiar smell, sharp and pungent, a strange odor familiar to all travelers to the South. This is the smell of drought, the scent of red, sun - scarred earth, fainting with thirst. Europe knows no such smell, for it knows no sun shining perpendicularly overhead, nor a land chattering with pain. Here, in the very heart of Asia, the earth chatters at night; you can hear the cracking of stones, the sound of the soil splitting open, revealing its red interior.

The car picks up speed, and we descend now, along a winding road fringed by steep hills. The road runs through a ravine, dusty and scorching, clouds of acrid dust, the fan no longer helps, its feeble whirring bringing no relief.

The wind blows from the *Kara Kum* desert, carrying thousands of tons of hot sand across hundreds of kilometers. This sand slowly but surely buried cities and villages, pastures and rivers for centuries, shattering kingdoms and civilizations as this terrible wind approached. It is no coincidence that old *Samarkand* is called *Registon* in Persian, meaning City of Sand. Ten - story mosques were unearthed here by Soviet archaeologists from beneath the mounds of sand.

In the 1920s and 1930s, powerful bulldozers, guided by historians and engineers, were then chipping away at the tops of desert hills, and the delicate, aquamarine and blue domes of Muslim temples and libraries emerged from beneath their tracks. Amid the roar of engines and the smell of exhaust fumes, under the watchful eye of Academician Mr *Vyatkin*, to whom the Soviet government had subordinated an entire Red Army division, the *Ulugh - Beg* [4] Observatory, this most wondrous poem of medieval astronomy and architecture, emerged from the desert sands.

The temperature is rising rapidly. When we set off from the *Bibi - Khanoum Mosque*, it was 36 degrees Celsius, and an hour later, the mercury is touching the 50 - degree mark. The wind from *Karakum* does not bode well. Mr *Kemal* would like to turn back, but I object. Since we have decided to go, let's go!

The hills slowly part, the space opens, the road bends downwards, and before us lies a vast ravine, wide, wild, and choked with boulders. This ravine looks like a long, narrow mountain pass. The road suddenly disappears, we leave the car, tramping across cracked, dry earth, and I feel its heat through the soles of my shoes.

We are walking along the *Zerawshan River* bed. The river, long dry, has been gone for several months now. It will become a river in a week, two, or three, when the snows flow down from the *Gissar Mountains* [5], from *Varzob*, increasingly abundant, melting snows, pushed down from the *Roof of the World* [6], from the *Pamirs*, where they now lie at a dizzying height of six, seven thousand meters. Walking along the dry *Zerawshan River* bed, I see those snows far in the distance, bluish - blue spots among the red and yellow peaks. *Zerawshan* will surely come alive quite quickly, for a hot wind blows from the *Kara Kum*, carrying a scorching, fifty - degree wind into the mountain ranges, melting the snow. In the *Gissar Mountains*, as Mr *Kemal* says, the shepherds have been hearing a terrible roar for two days. These are streams, as wide as the rivers of Europe, tumbling boulders into the abysses. Far to the east, two hundred kilometers from *Samarkand*, hungry tigers have appeared on the slopes of the *Gissar Mountains*. Tigers are descending into the valleys just before the snow melts. Terrified karakuls bleat in the large

shepherd collective farms. People guard the passes with weapons in hand. Helicopters hover over the valleys, closely monitoring the migration routes of predatory animals.

Monday, April 27, 1964

At eight a.m., Radio Dushanbe broadcast a report in Tajik language that heavy rains were falling in the *Varzob Mountains*. The announcer's voice was calm and even; nothing unusual had happened; it always rains in the *Varzob Mountains* in April.

At ten a.m., Radio Dushanbe broadcast a report that snow had started falling from the *Gissar Mountains*. Another radio report reported that the *Zeravshan River* was rising alarmingly quickly and violently. *'That is nonsense'*, I said. Twenty hours ago I was walking on the dry bed of the *Zerawshan River*...

I am in Asia, I recall, however, with a certain excitement and anxiety. I stared out the window, the wind monotonously whipping handfuls of sand against the panes, and I thought I was in Asia, that Asia was vast and powerful. The *Zerawshan River* is now carrying its terrible, yellow waters into the trough, like silt, or like light, thin mud, sweeping boulders and rock fragments down the mountainsides, drowned tigers and chamois, dying donkeys and unconscious sheep, and above all, thousands, tens of thousands of tons of mud sliding into the trough, silting it up, changing its shape. The wind picks up, blowing eastward while the river current flows westward. Here our European experience ends, the war between wind and water begins. The wind holds back the water, so strong that at first it ripples it on the surface, then lifts it, then furiously throws it to the bottom, then billows out like a sail against the current, and something incomprehensible happens, as the water loses its strength, thrashes, pushed upwards towards its sources, up the mountain slopes, finally trying to escape sideways, finding crevices, passes, gorges, flowing into them, rushing forward, supported at the sources by rain and melting snow. The snows roar, these are Asian snows, they lack the silence of the Alpine and Tatra snows, pushing down entire enormous rocks, bursting mountain crevasses.

I am sitting in my hotel room, and in the *Warzob Mountains*, peaks the size of *Kasprowy Wierch* [7] are collapsing, entire peaks sliding into the abyss, roaring and crashing. Of course, there are no people there at all. This is happening high up, six thousand meters above sea level, only reconnaissance planes filming this madness of nature, and pilots are calmly transmitting messages over the radio. In the valleys, people are still working peacefully; for now, there is no reason to worry.

And I do not know that this is the darkest, most dangerous Monday for this country in ages. And no one knows. The rains have simply arrived.

Tuesday, April 28, 1964

Early morning, Mr. *Kemal Aini* burst into my room. He was restless, fidgeting, and avoiding my gaze.

He said, *'Something bad is happening in the Zerawshan Valley'*. It was six o'clock and minutes.

The sun was gloomy in the sky, already scorching hot, though the trees still cast long shadows.

The time of disaster was beginning.

Around noon, reports were received that chamois had appeared near the observatory, in a distant suburb. The sky was overcast, the air stifling, not a drop of rain, only the wind blew incessantly, the sands singing under the wheels of cars and on the tram tracks. *Zerawshan* was already nearby; we could hear him standing on the sidewalk in front of the *Inturist* [8] Hotel, fifteen kilometers from the river escarpment. At that time, the information that swayed the city was unclear, contradictory, and fragmentary. The village of Mr *Aini*, named after the great Tajik poet and revolutionary whose son was my best friend and protector during the flood, received a partial evacuation order.

Evacuation is not the right word. It sounds too military, evoking cataclysm. After lunch, the collective farmers of Mr *Kemal Aini* slowly began the great rediction of the Karakuls, a rediction not expected at this time of year, but which nevertheless proceeded calmly, precisely, I would even say somewhat phlegmatic.

The heat had subsided somewhat, and Mr *Kemal* and I sat in the shade of stocky trees, in the shade of the acacia trees in the hotel courtyard. Beer, cheese sandwiches, fried fish.

It happened almost simultaneously, so simultaneously that the old and respectable tourists from London missed the biggest opportunity of their lives. Suddenly, a waiter appeared in the courtyard and called out that the army had arrived in town. With a mouthful of fish, I jumped out into the street. Behind me were the permed ladies from Shakespeare's homeland. The troops marched at a measured pace across the entire width of the road, armed with shovels and pickaxes, wearing tropical soft helmets. The officers rode on horseback. Sunburnt, tall, accustomed to the scorching heat of these areas, they were the first assault force to fight the *Zerawshan*. Pickaxes and shovels swung steadily above their heads.

And just then, a loud, nasty scream rang out from the hotel courtyard. Someone was shouting piercingly, someone was shouting at the top of their lungs. So we ran back, only the soldiers were walking calmly down the street, not yet aware that there was no point in going where they were going, because there were no longer any places they were supposed to reach in their measured march.

A waiter stood in the courtyard, shouting. I shouted, and others shouted. Ahead of us, far on the horizon, in a gentle haze. In a gap between the city buildings, a mountain was moving. I saw the mountain, its peak gleaming with bluish snow, as it moved slowly and silently among the other mountain ranges, as it moved across our field of vision. It lasted a few seconds, then a dark cloud rose in the distance, obscuring the slopes and peaks, the entire mountain ridge vanishing, and then silence reigned again for a moment, until finally the clatter of collapsing rocks reached our ears, having traveled for miles.

For five seconds, I was in communion with an Asia that no one knows, of which no one has any idea, because what happened before my eyes had happened only once in the history of the world,

if we assume that the biblical flood is merely a legend. I saw a mountain moving, a mountain that had separated from a chain of other mountains and slowly slid down, for four, five, perhaps even six seconds, before the eyes of a select few. I cannot recall this event without a feeling of pride, for I was one of the very few who survived. It is astonishing that chance proved so blind. Not a single person called upon for this great operation witnessed the five seconds of catastrophe. She was seen by two waiters, one professor of oriental studies, one clerk of the Soviet travel agency *Inturist*, a few British tourists and a Polish writer. When the soldiers appeared, including an officer who galloped across the sidewalk and flowerbed on horseback – it was all over.

Zerawshan river carried away the mountain – the press of all continents would soon write about it. And I will tell my grandchildren that I witnessed this extraordinary moment.

The cloud of sand subsided after three - quarters of an hour, as huge crowds of people stood silently on the streets and rooftops of *Samarkand*, gazing at the extraordinary phenomenon. As it descended, it revealed a new landscape. There was no longer a mountain with a snow cap on its summit; there were ruins, rubble, and reddish - brown hills.

In the evening, as the water approached the runways of Samarkand airport, a plane from Moscow landed. Deputy Prime Minister of the USRR, *Novikov* arrived. He had a small suitcase in his hand. Pajamas, washing and shaving kit, a notebook, and some unfinished reading at home. And he had something else with him: credentials from the party and the Soviet government.

Mr *Novikov* reached his headquarters on foot, wading through ankle - deep water. His plane was the last to land. The runways were closed before midnight. The floodlights gleamed in the vast floodplain. A state of siege had begun.

In this threatened, isolated city, I saw people calmly, without any excitement or fear, installing colorful lanterns over the streets to duly celebrate the approaching May Day holiday. And slowly, the lights of *Samarkand* were fading, retiring to their rest. There was no sign that a great battle was already underway, not only for the city and its monuments, but for the lives and well - being of hundreds of thousands of inhabitants of the vast valley.

Wednesday, April 29,1964

Basically, everything is clear now. The *Zerawshan* river flooded, violently eroding the mountain and collapsing it. The river's waters, held back in their course, change their course. However, this doesn't happen according to our European models. The *Zerawshan* has split into three large rivers, not to mention nearly twenty streams that quickly spread across the area. Hot winds accelerate the melting of snow, rains continue to fall in the mountains, and masses of water seek the most convenient outlet. A flood begins, threatening of the flooding of a large and fertile land, Above all, it could flood the wondrous city, this great museum of the Middle Ages, situated on a mountain pass. Those who embark on the battle against the river face a rather peculiar task. A colossal reservoir must be constructed below the level of the old and new *Zeravshan* riverbeds, a reservoir large enough to accommodate the churning waters flowing in from the mountains at an ever - increasing pace. The tragedy is that the construction of such a reservoir under normal conditions is estimated to take three or four months. Even the provisional construction of an

artificial lake and its provisional reinforcements should take at least six weeks. In the current situation, this task must be completed in four days, for there is no doubt that in just 48 hours the areas of my guide Mr. *Aini's* village will be completely flooded, and in three days the water will reach the lower - lying districts of *Samarkand*. Therefore, if one wishes to preserve the legacy of several generations of Uzbek collective farmers and the centuries - old Islamic treasures stored in the city, one must undertake an impossible task.

Mr. *Novikov* flew from Moscow with a group of the best Soviet specialists in the construction of dams, dams, and reservoirs. Just hours before, these men had been working in their well - equipped workshops, in the soft glow of neon lamps. At the disaster site, they were given three hastily rigged wooden tables and benches to work with. *Novikov's* staff set up shop in Mr. *Aini's kishlak* [9], a place where raging waters already raged on three sides, and the only connection with the outside world was a narrow isthmus, constantly reinforced by the shovels and pickaxes of hundreds of soldiers. The courage of the Soviet decisions is astonishing.

The speed of these men's thinking in extreme situations is astonishing.

They decided there was only one way to stop the river. They had to blow up the mountain range to create an artificial pass, through which the waters of the *Zeravshan* river would flow into the valley below. This basin will be protected by embankments, thus creating a flood control reservoir. The task, as you can see, is simple. Those who made this decision realized that it would be an undertaking without precedent in history.

There, in the *Samarkand* region, the mountains rise, small by Asian standards, but there are groups of peaks reaching over two thousand meters above sea level. It is safe to assume this decision concerned a mountain range as large as the *Bieszczady Mountains* [10]. That is the simplicity of the problem: annihilate the *Bieszczady Mountains* within forty - eight hours. Move the mountains elsewhere, so that where the peaks now rise, a valley large enough for *Zeravshan* would be created, and where the valley now stands, mountains would be created, blocking the path of the raging river.

Thursday, April 30,1964

At night, the monotonous hum of engines over the city. Lying in bed, I recall the hardest hours of my life - the nighttime bombing raids of 1943. Outside the windows, as if twenty years ago, a red moon. In the valley, enormous vats of oil burn, indicating a suitable landing site for the pilots. The runways in *Samarkand* are closed, and transport planes loaded with dynamite land on uneven ground, amidst dried grass and rocks. Mobilization has already spread to distant parts of the city, with dynamite being brought in from *Baku*, *Aktyubinsk*, and even the *Urals*. Unloading from planes onto trucks takes place under the light of burning oil; there was no time to install electric lights in this wasteland. Every operation is carried out precisely and carefully; the slightest mistake threatens a colossal catastrophe. The military has cordoned off the area of the major operation, and only those with appropriate passes are allowed access to the makeshift airport.

Mr *Novikov* has been working tirelessly for more than a dozen hours; at his disposal is an unplanned table under the open sky, a pen, and a group of people equipped with typewriters. They

say two secretaries follow the deputy prime minister, carrying open, lightweight, reportage - style typewriters under their arms. Sometimes orders, decisions, and passes are handwritten, on pages torn from a notebook or pocket calendar. Mr *Kemal Aini* literally said: *'There, in the valley, the mood is like in Stalingrad!'*

The planes keep coming, one, two, ten...

Friday, May 1st, 1964

Earthworks, begun on Wednesday evening, continued throughout the night. Thousands of men deployed shovels, large bulldozers, tanks, and dump trucks. The most precise work fell to the army's sapper units. They bored a huge number of holes in the rocks and placed dynamite charges. This was the beginning of a major operation aimed at taking over *Zeravshan*. The reservoir bed was rapidly deepened. A vast artificial lake would be created on the other side of the mountain range. However, everything hinged on the sappers' success. Blowing up millions of cubic meters of earth is a risky undertaking. The immense work of the people who, without a moment's rest, built the reservoir over the past 48 hours could be wasted if part of the *Green Mountain* slides northward. Thousands of tons of rock fragments would then rain down on the freshly constructed reservoir. However, if the blowing up of the rocky slopes of the *Green Mountain* does not occur within the next few hours, *Samarkand* will be destroyed. If the dynamite explosion brings the expected results, the city will be saved.

Mr *Kemal*, my Asian guide says that the operation headquarters has rejected the plan to immediately evacuate the threatened part of the city. Mr *Novikov* assumes that if the operation is successful, the evacuation will not be necessary at all, and if complications arise, there will still be time to begin evacuating the lower - lying districts during the night. For now, therefore, we are left to wait; the coming night should bring the decision.

The weather, quite suddenly, began to favor the people's plans. There is no wind, no rain, and the heat has become quite bearable.

Fortunately, the precise calculations of the engineers from the bridgehead of Mr. *Aini's* home village will prove to be beneficial for *Samarkand*. At 7 p.m., the first terrifying explosion will occur, which will wipe out the eastern face of *Green Mountain*. The foaming *Zeravshan* will spread wide between the rocky outcrops, forging its way towards the pass, towards the reservoir, from which, at almost the last moment, delayed dump trucks will escape, pursued by the river's tentacles.

Then come the next explosions, three more, which will open a wide, new riverbed and guide the waters along a safe current. The coming days will be full of tension, sleepless nights.

All of *Samarkand* and its vast surrounding areas will anxiously await the receding waters. For another four days, the fate of this stretch of Uzbekistan will hang in the balance, as the strength of the embankments surrounding the reservoir will be put to the test. The *Zeravshan*, seemingly defeated, will not yield immediately. Twice more, the water will overflow the embankments and thunder down toward the village of my guide Mr *Aini*, carrying with it stray flocks of sheep and donkeys braying in fear. But on the eleventh day from the moment the first rains fell in Dushanbe,

the *Zeravshan* will be completely tamed. It will flow lazily, red, thick as mud, toward the trackless desert, to slowly dry out in the sands and languish in stinking puddles. From the depths of the great floodplain near *Samarkand*, as the waters recede, the intoxicating scent of thousands of submerged rosebushes will rise. It will be a wild and alien scent, the unique scent of early bloom mingled with decay, for there, in the riverbed, roses and chamois, acacias and lizards decompose. Then humans appear, the stubborn purifiers of nature.

The *Zeravshan* River slowly dries up, exposing its silted, stinking bed. A new season approaches, the cotton season begins, then the grape and pomegranate season will come, and once again - one day- plenty of rain will fall on the slopes of the *Gissar Mountains*. Everything will unfold as usual, somewhat sleepily, in the heated Asian air, amidst old mosques and sun - bathing lizards. All the grandeur, strength, and fortitude of the April days of 1964 will then be but a memory. However, the durability of this effort by thousands of people is already beyond doubt. The reservoir remains. Like a muzzle, it seals the *Zeravshan* Riverbed forever.

What if the rains come again?

It is not a problem anymore!

Editorial explanations of names used in the text:

1 - Samarkand is one of the oldest cities in Asia, in the former Uzbek Soviet Republic, in the Zeravshan River valley.
2 - The Zeravshan or Zarafshon, is a river in Tajikistan and Uzbekistan. Its name *'spreader of gold'* in Persian refers to the presence of gold-bearing sands in the upper reaches of the river.
3 - Kara Kum, desert, great sandy region in Central Asia.
4 - Ulugh Beg (1394 - 1449) - Uzbek astronomer who built an astronomical observatory in Samarkand.
5 - The Gissar Mountains in Central Asia form the watershed between the Zeravshan and Amu Darya rivers.
6 - The Roof of the World is the common name for Palmyra, a mountain system in Central Asia, mainly in Tajikistan.
7 - A large peak in the Polish Tatra Mountains with a height of 1,985 meters.
8 - Intourist was a Soviet travel agency during the USSR era.
9 - Kishlak is a rural settlement of semi - nomadic Turkic peoples of Central Asia and Azerbaijan.
10 - The Bieszczady Mountains are a mountain range found in the extreme southeast of Poland and northeast of Slovakia, as well as southwest of Ukraine.

Editorial Committee

True story

'Advertising will tell you a lie ...'

It was shortly before the end of the old 2025 year, one of my friends with leftist views, supposedly described himself as a communist, sent me a message on one of the social media platforms, that she with a big *'boom'* is opening a new blog. This blog she would publish her thoughts and perhaps even articles on topics related to the broadly understood international workers' movement, the ideology of socialism, and so on.

Great! It is a commendable thing. I told her it is a great idea and encouraged her to do so, but when she invited me to publish my writing on her new blog, I apologized and thanked her for the invitation and replied that unfortunately I had to decline due to lack of time and, that if I had time, I would of course check it out her blog and comment on it.

And then I was shocked by her response, why? I will explain later.

She wrote, she understood me and said that I did not have to visit her blog or comment.

All I had to do is just ... click to subscribe and like.

So, I asked why?

If I do not have time to read or look at it, what good would my clicking, subscribing, or click *'like'* do to better for her or her blog?

Her response sparked a heated argument, which eventually escalated into her becoming offended and cutting off contact with me.

She expressed her opinion that the more likes, clicks, and subscriptions she gets, the more her blog and social media channel will grow and thus contribute to the dissemination of socialist ideological content. As a communist, I should absolutely do this, and I should also understand this and contribute to the progress of socialism's victory in this way.

This example proves how deeply the bourgeois and capitalist consciousness and liberal way of thinking are rooted in the minds of people who consider themselves communists or those on the political left with socialist views.

The belief in technological processes of creating media success through the number of subscriptions and likes is based on the well - known and still widely used commercial, pervasive and aggressive advertising that stupefies the liberal society.

As I explained to my (former) friend, all the numbers showing both the number of subscribers and likes of her new channel and blog do not correspond to reality and how many people read and

understand her posts there.

This is because there is and cannot be a way to verify how many people who subscribed to her channel or liked her actually read what she publishes, and what is more important from just read - understand it, and, most importantly, implement its socialist content. There is a similarity here to the aforementioned commercial advertising in capitalism. Large global corporations and companies, retail chains, and producers in the capitalist world spend billions on advertising annually, believing that these funds will bring an equivalent return in profits. This is only very small when advertising based on the lowest animal instincts reaches an equally low level of social awareness in individuals, who allow themselves to be fooled by the creation of a need to buy a product they do not actually need.

Therefore, it is utterly idiotic to subscribe to a channel or portal, or so - called *'likes'*, just to show the computer system's algorithms, that viewership or audience numbers are decreasing. This has no bearing on the actual situation, and the naive belief that more *'likes'* or subscriptions will help socialism triumph is utterly childish stupidity.

The issue of advertising requires a more in - depth discussion in the context of its toxic harmfulness and would require a separate article. Primitive tactics are employed to attract viewers or consumers, often exceeding legal norms and regulations. From morning till night, we are bombarded with aggressive and intrusive advertising, convincing us that we need precisely what they're advertising, and that's always the best. We are forced to watch short and utterly idiotic commercials between TV programs or movies, forced to watch them without the option to skip ahead. There are entire television channels that rely solely on advertising paid for by capitalist companies. In their aggressive advertising campaigns, these companies demand that popular series and movies be repeatedly interrupted at the most interesting points and then inserted into the most interesting spots. No sense of aesthetics, no sense of taste, a laundry detergent ad mixed with a McDonald's hamburger advertisement and right next to it a toilet cleaner... it does not matter, what matters is sales! Profit!

The dangers of capitalist advertising are even greater because a large portion of television viewership consists of children, whose consciousness is still developing, and the media influences this process. This is why capitalist corporations tailor their advertising programs specifically for children. The ideas are designed either to intrigue children themselves, who are already making amends with their parents in insisting on purchasing the advertised product, or to intrigue parents with the children's alleged needs, which, artificially induced by advertising, are intended to be satisfied at the expense of the family budget.

The nature of the naive belief in happiness - giving products in advertising is similar to the belief in the success of socialist propaganda based on mindless clicking and liking of my former friend's blog. This could be a reference to canned cat food advertisements. You will not eat them yourself, but... as you might imagine, buying them and having your cat eat them is undoubted success, it is because when the cat is happy, its owner must be happy too. The same mechanism. A like and automatic subscription for the blog owner is enough for media success and happiness without reading, commenting, or providing an opinion.

Examples could be multiplied. I read them daily, and they create resistance within me, as I demonstrated in my refusal to be just another number in an algorithm in an online system that creates an artificial and unrealistic reality. Commercial advertisements for the capitalist poison of Western liberal culture also constitute something more; they constitute a study of the mores of capitalist society. A peculiar law of defiance also operates here, calculated into the capitalist profit and loss calculation. One of my friends, an elderly housewife, says:

- Aha! They are advertising *'Bold'* (washing powder) too much; we need to change it.

The defiance here is based on logic: If they advertise so heavily, it means they can't sell, so it is not good.

- If all housewives think like you - I say - advertising is not worth it.

- Oh no! It's not like that. ay again, she interrupts, pointing to a side shelf in the kitchen - Look, it is all from TV.

So I see various food concentrates and spices lined up and opened. They forced me (her young daughters) to buy them because they advertised them on TV. They tried them and then put them aside because their taste and quality are not what the ad shows. But it is still profitable for the producers, even if they only sold it once to millions of customers. They will soon come up with something new and fool the consumer again. And the matter begins again...

Following the case of my friend and her request just for like or subscriptions without knowing the content, the connections with commercial attitude is very clear shows the capitalist mode of thinking. It would be much more fruitful (as I advised her) to actually organize real seminars and meetings promoting socialist values. This would translate directly into shaping people's attitudes and consciousness towards popularizing Marxist knowledge, and thus raising class consciousness and fighting for socialism.

But... my friend, unfortunately, is not happy to do it, cannot afford that. It is much better to stay home and hope that liking and subscribing will replace the classic class struggle, the revolutionary fight for socialism. After all, this is the 21st century, and the old dogmatic thinking (as she described me) is obsolete.

Comrade *'Kim'*

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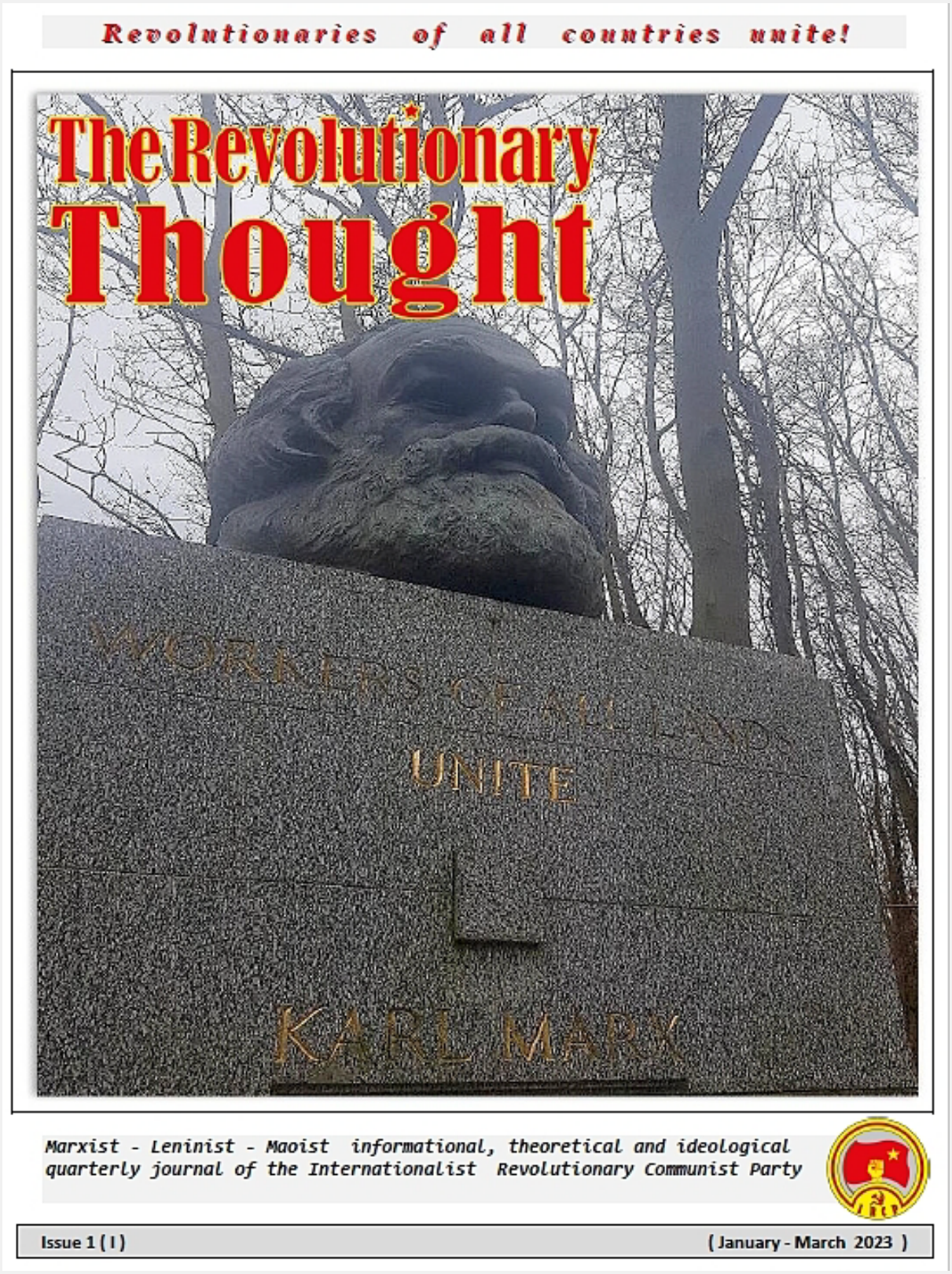
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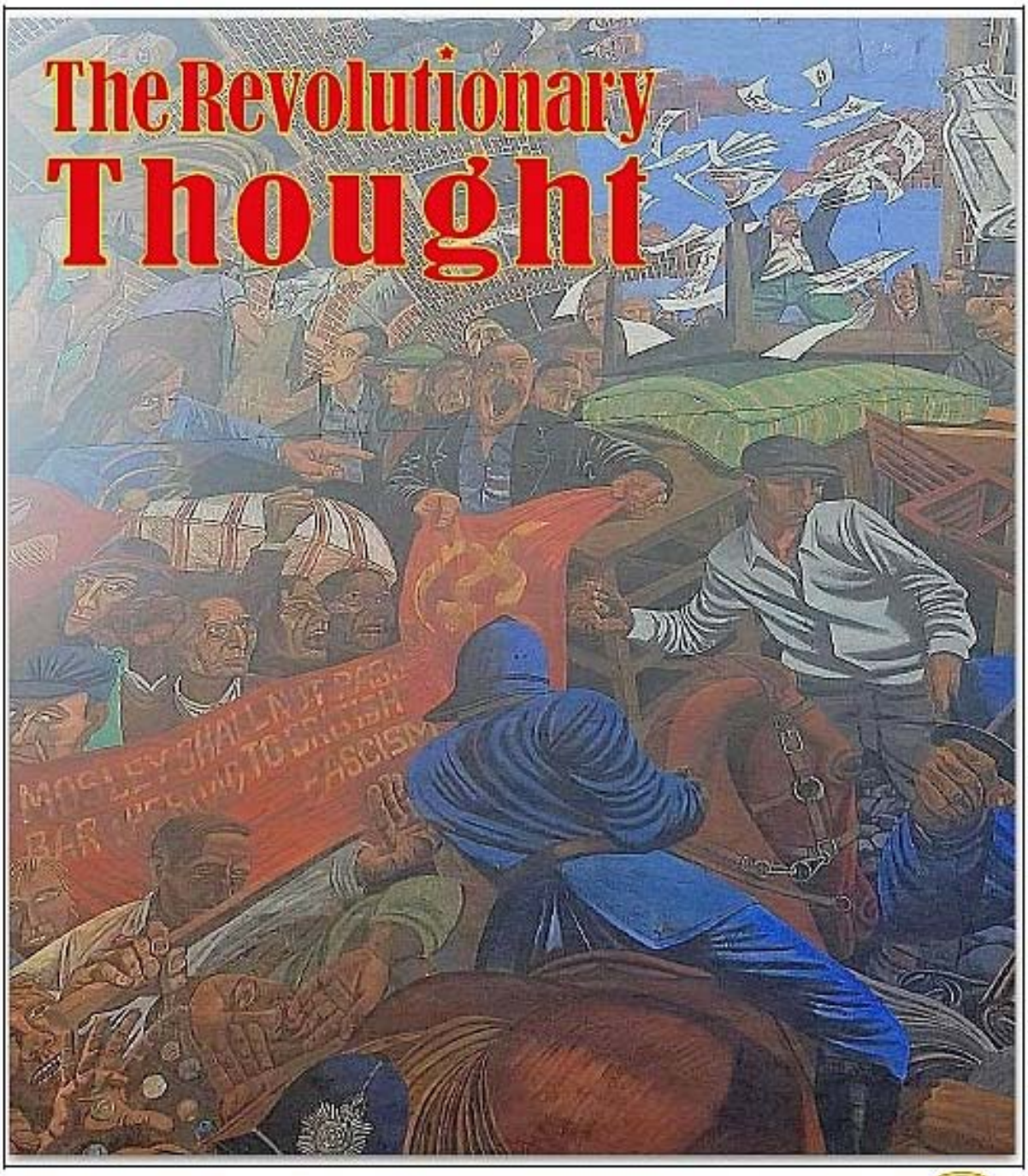

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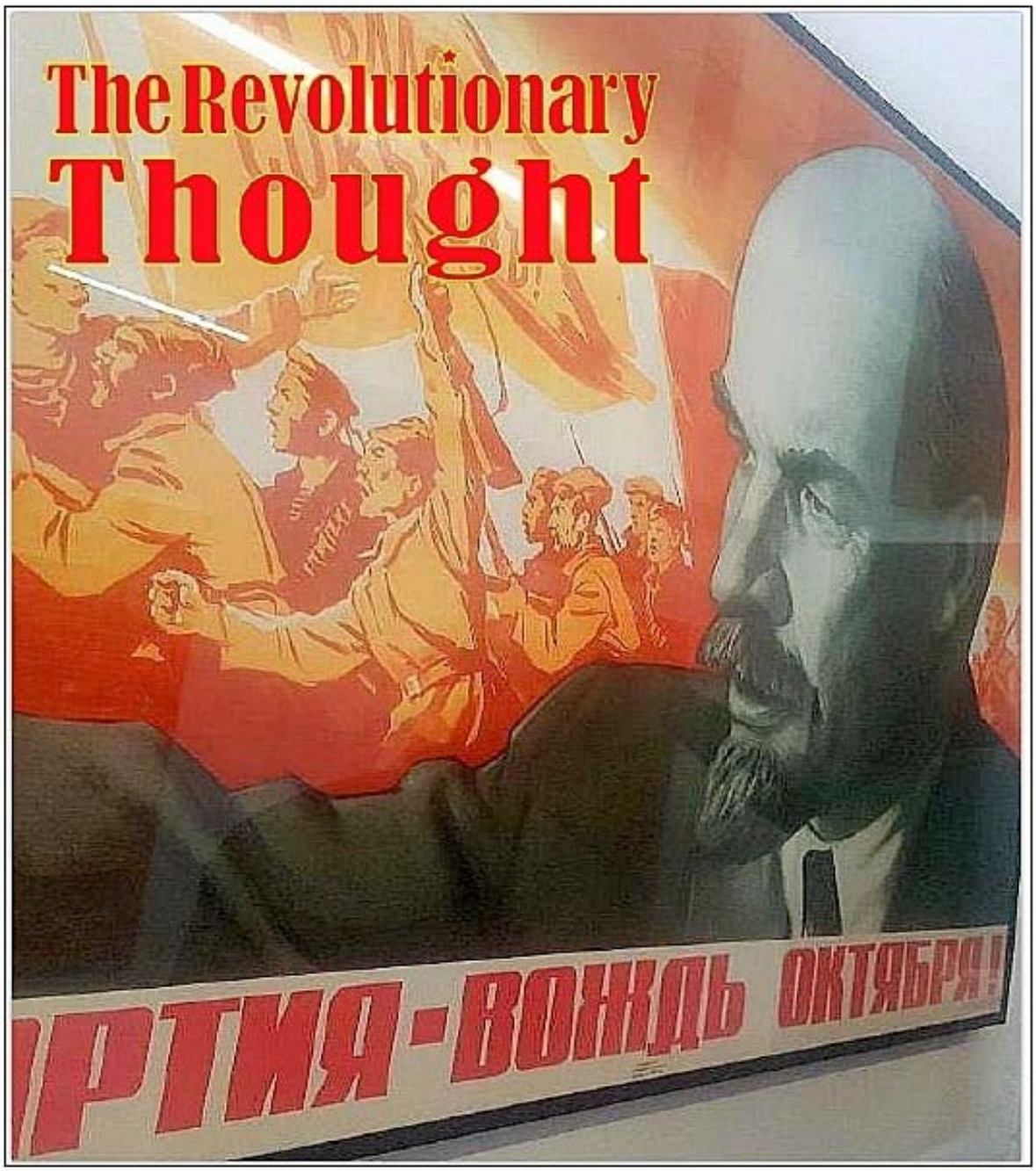

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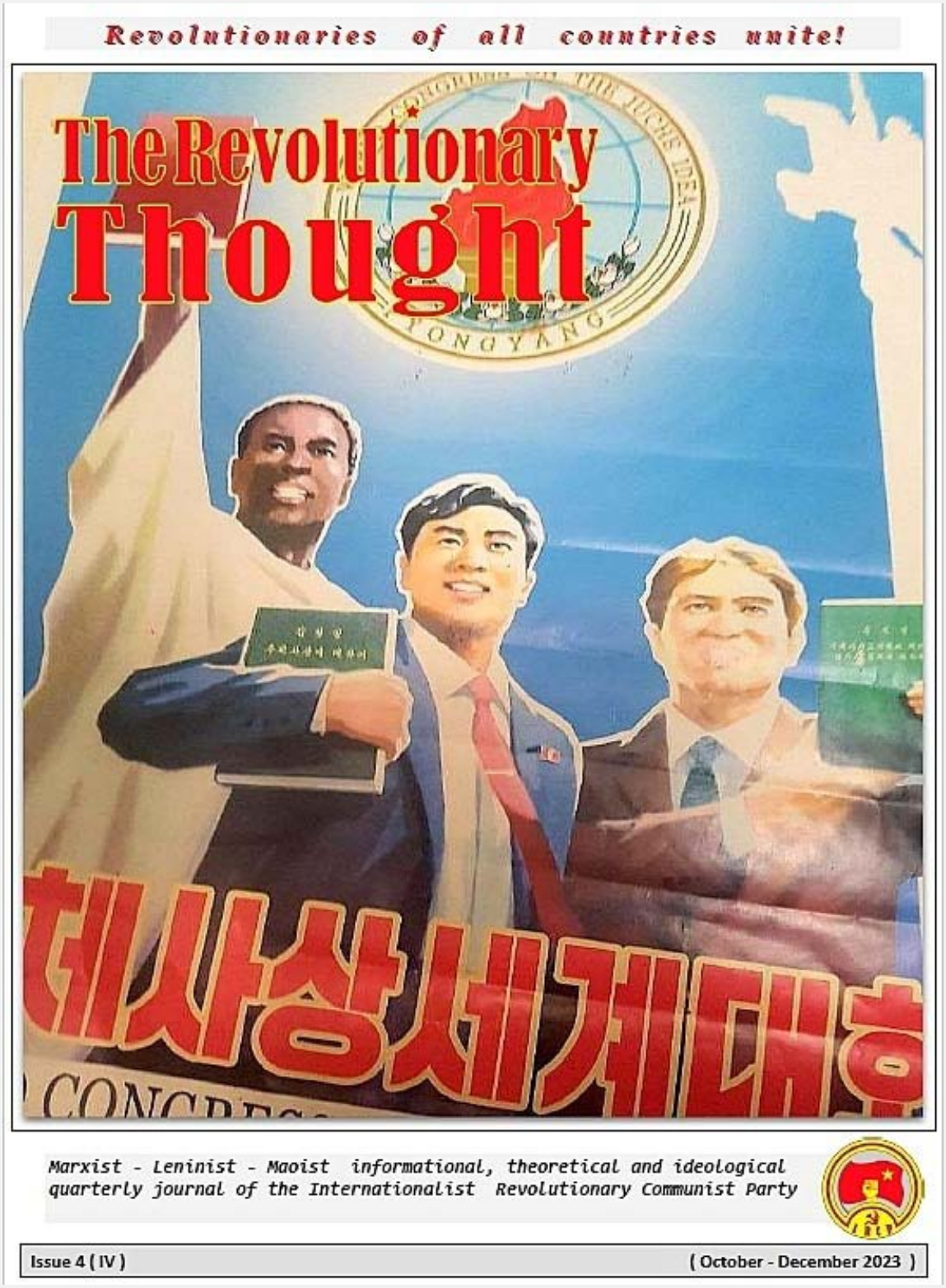
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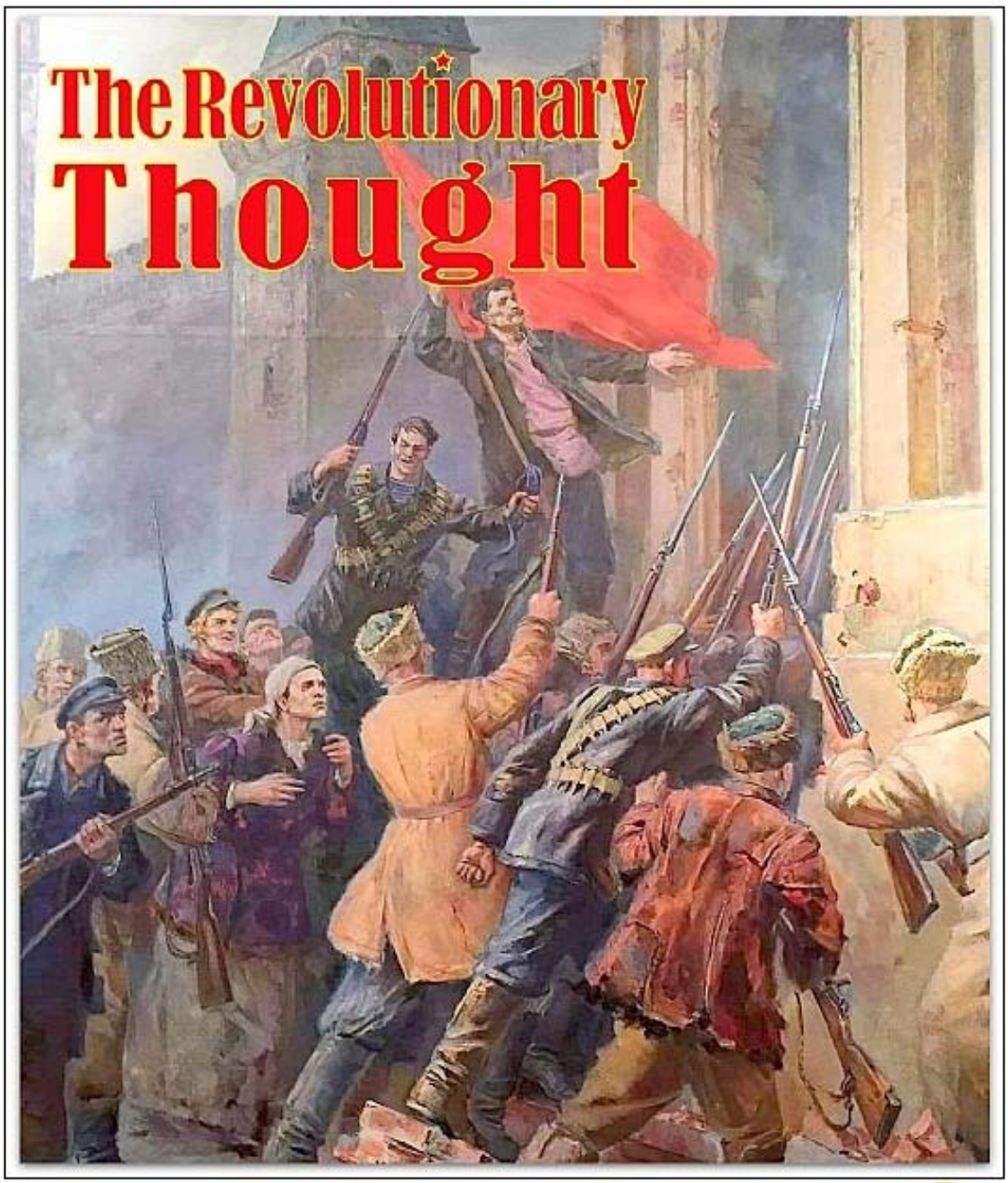

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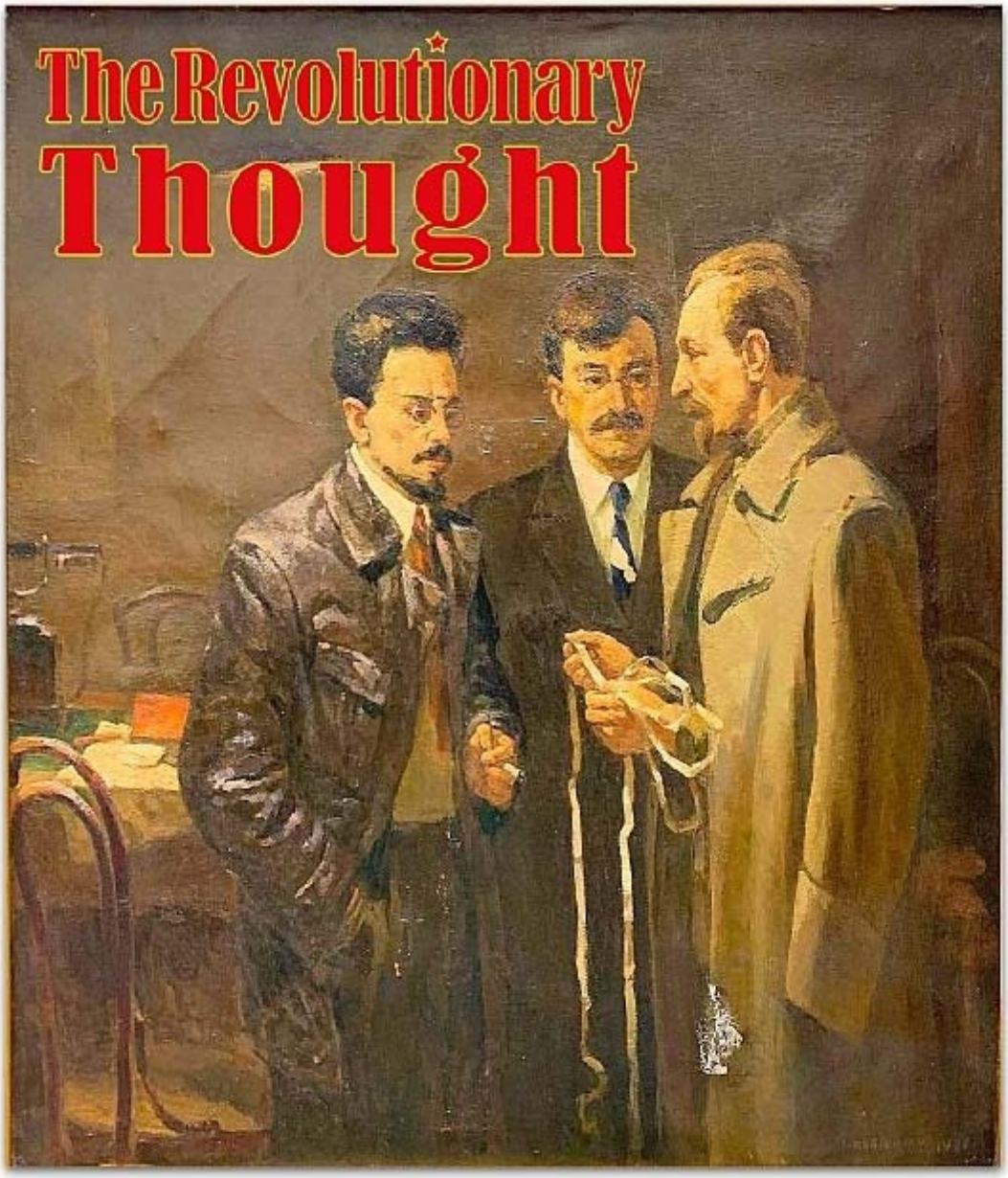

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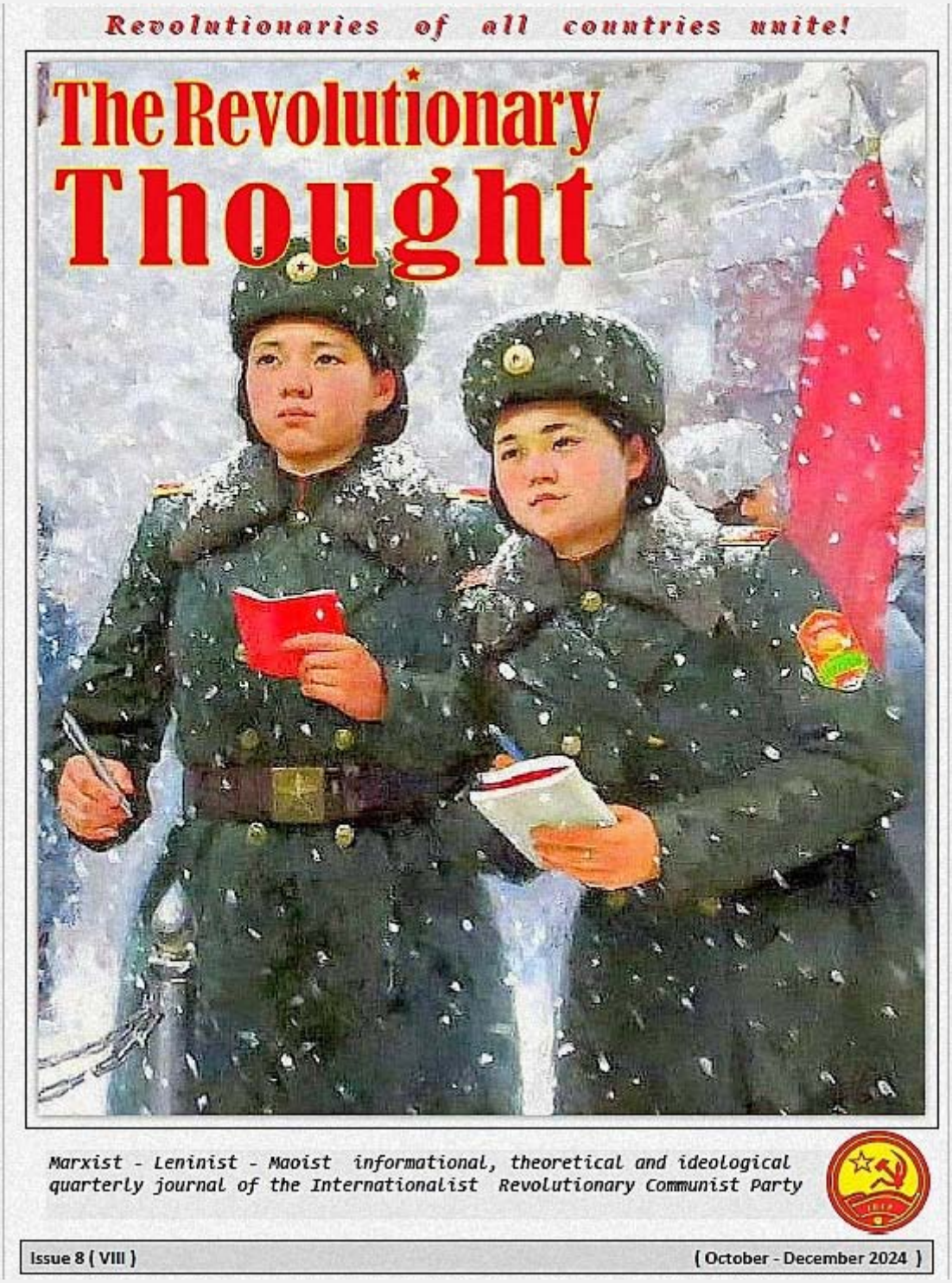
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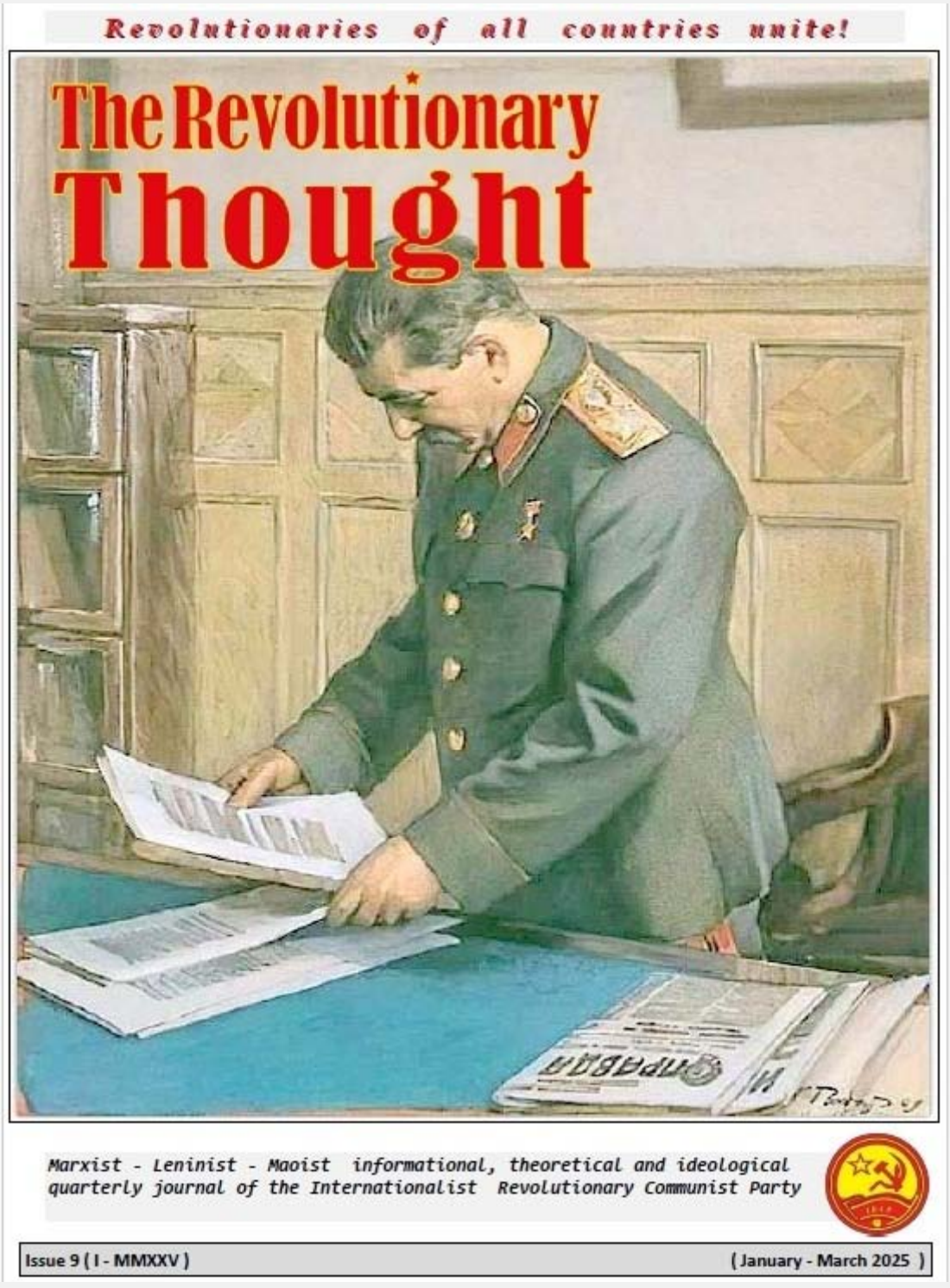
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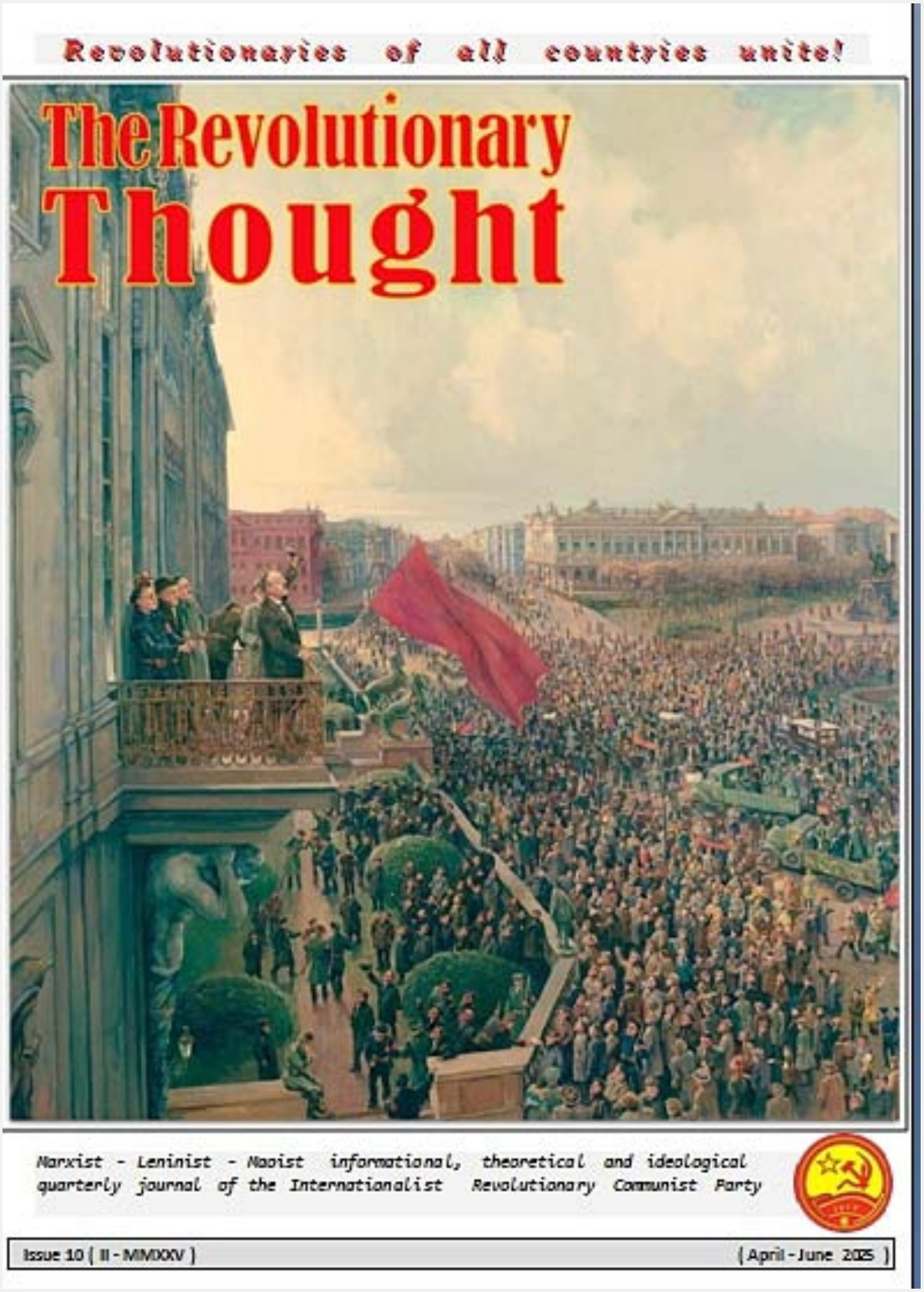
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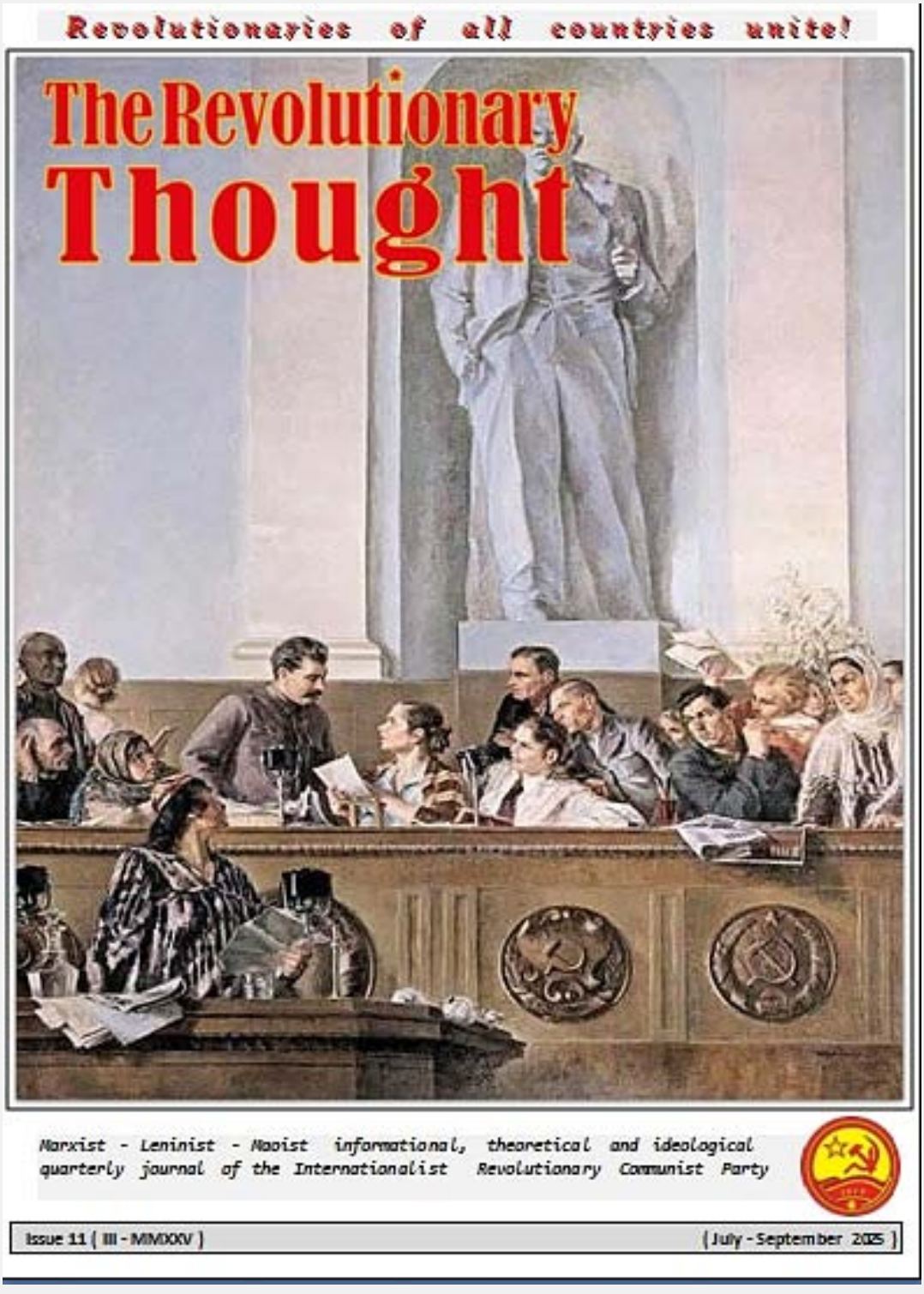
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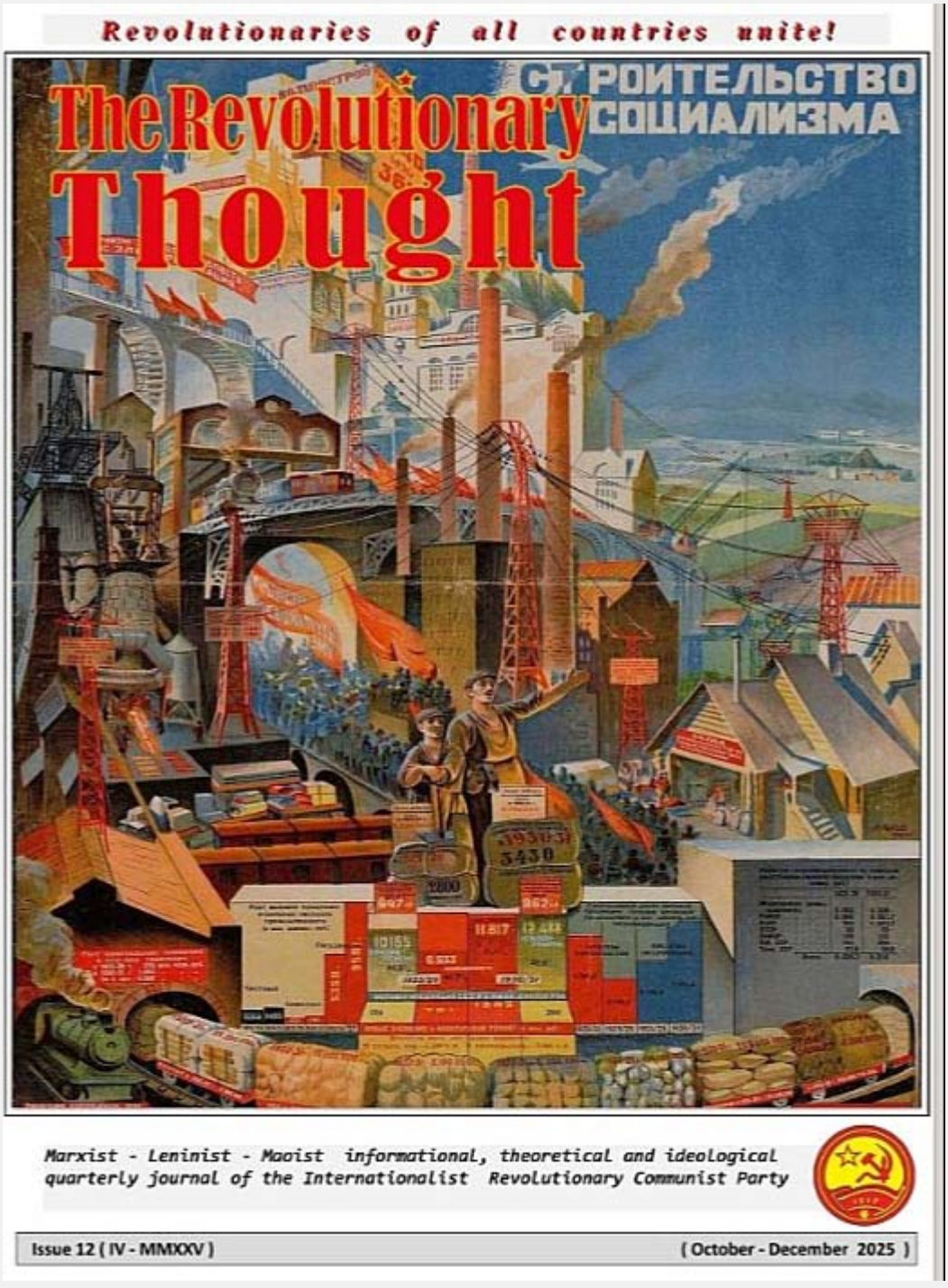
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